

#vipassana #SpiritualScience #buddha

. LAST UPDATED ON [Aug-05-2023]

THIS DOCUMENT [VIPASSANA PRACTICE GUIDE], IS IN PROCESS and NOT YET COMPLETE TO BE SHARED WITH ANY ONE YET: Please therefore; use it only for reference and constant update shall be made as and when I get time to complete it after SELF EXPERIENCE and VERIFYING of every module of VIPASSANA, I talk about in this blog post; I am only putting across the explanation after SELF-REALIZATION of specific vipassana module:

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A SUPPLEMENT GUIDE to VIPASSANA MEDITATION SUMMARISED: What you MUST know before you shall start VIPASSANA MEDITATION as taught by VENERABLE Shri S N Goenka Ji:

LAST UPDATED ON [Aug-05-2023]

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WHO CAN LEARN VIPASSANA? Does one become BUDDHIST if they undergo VIPASSANA COURSE?

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In my personal view, VIPASSANA is just like any other subject of medical science or regular subjects like maths or science that would be taught by a learned teacher, only in the case of VIPASSANA, the teacher was BUDDHA, who as per my knowledge, rediscovered the spiritual science methods of VIPASSANA, and then went on to teach them to anyone who wanted to learn it.

Monks and people in general; This is what you shall say in my view:

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If there was a class of students from different religions, communities and languages and if this class of students were TAUGHT subjects of SCIENCE and MATHS BY SPANISH MAN OF JEWISH ORIGIN, then, would the class of students become JEWISH if taught by this MAN?

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NO, the students are just learning science and math's and not becoming Jewish just because the subjects were taught by a Jewish man.

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Similarly, when one learns VIPASSANA as UNDERSTOOD AND TAUGHT BY BUDDHA, one does not become Buddhist. They only learn SPIRITUAL SCIENCE methods as learnt, understood and taught by GREATEST TEACHER OF SPIRITUAL SCIENCE that was BUDDHA.

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Thus, one shall take learnings of VIPASSANA knowing well that VIPASSANA has no connection with religions, communities or languages.

Just like an AIR can be BREATHED or INHALED by one and all, similarly VIPASSANA CAN BE learnt and taught by all.

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ONE MUST NEVER associate VIPASSANA MEDITATION TECHNIQUES with expectation of any cure. In VIPASSANA any expectations are known as SANKHARA or MENTAL DEFILEMENT and hence if we perform meditation with expectations of any kind, then we will end up creating mental defilements rather than benefiting from the meditation technique.

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However, there are steps and techniques once a SADHAK becomes experienced VIPASSANA FOLLOWER, and if followed properly may benefit the SADHAK immensely in terms of mind and body issues, but one MUST NEVER indulge in VIPASSANA MEDITATION PROCESS by associating it with cure methods or with any kind of expectations.

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The VIPASSANA TECHNIQUE is SO POWERFUL that SADHAK benefits a lot when they follow VIPASSANA on daily basis, but NO SADHAK must take up VIPASSANA for the purpose of resolving their medical or other issues. These benefits will follow automatically though when one performs VIPASSANA on daily basis.

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- **ANAPANA MEDITATION** of GROSS observation of AIR at NOSE DOOR (just outside of nose door, incoming air touching nose doors from outside) and Subtle observation of CONTACT or TOUCH of Air at nose tips (oval shaped nostril borders) or at upper lips and as soon as we start to get vibrations at nose tip or upper lip, we simply move to VIPASSANA BODY SCAN from top to bottom.

ANAPANA Meditation on BREATH [July-9-2023] [START]

(with mind's eye, Observing each Inhale Air and Exhale Air After explicit exhale)

(At nose doors, at nose doors at top of nostrils, within Nose)

#VIPASSANA #BUDDHA #ANAPANA

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Anapana Meditation on BREATH explained- August-4-2023

[START]

#VIPASSANA #BUDDHA #ANAPANA

Breath Location-A "Anywhere inside of nose", (80%-90% meditation is done inside of the nose, rest 10% to 20% meditation of breath is done at Breath Location B & C at nose doors entry ["B-Nose door entry and C-nostril entry at the top"]

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EXPLICIT EXHALE FIRST IS A MUST to set rhythmic breath backward forward in motion. EXPLICIT EXHALE FIRST will set RHYTHMIC BREATH Backward (Inhale) and Forward (Exhale) in automatic motion and then all one has to do is to sit and observe each Inhale air and exhale air without missing even a single breath with inner vision FIRMLY FIXED at breath location (A,B or C) selected for observation.

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DO an EXPLICIT EXHALE whenever the breath has become shallow or disappeared.

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For Breath Locations (B&C) at the nose door Just as in the bow and arrow example; We stretch the bowstring and release the arrow at the point bow-string stretched to the maximum,

Similarly, inner vision is fixed firmly at nose door entry, we observe inhale air once it is stretched to maximum and then release exhale exactly at the point inhale air reached maximum.

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Please note that; we observe inhale air until it has reached maximum stretch point, then we observe the inhale air exactly at the point it reaches maximum stretch. Simply speaking exhale air is always observed exactly from the point inhale air reaches its maximum stretch.

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We observe inhale air until it reaches maximum stretch, inner vision firmly fixed either at "anywhere Within Nose" or at nose doors entry, and observe exhale air exactly from the point inhale air reached its maximum stretch.

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At breath location B-Nose door entry and C- nostril entry at the top, The inner vision is firmly fixed at breath location, and inhale air is observed as it stretches to the maximum, and exhale is observed from the point inhale air reaches its maximum.

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Inner vision firmly fixed at At breath location "A- Anywhere inside of nose", Inhale air is simply observed as it reaches inside of the nose and then reaches its maximum stretch, and exhale is observed from the point inhale air reaches its maximum.

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Please note that; we observe inhale air until it has reached the maximum stretch point, then we observe the inhaled air exactly at the point it reaches maximum stretch, and exhale is observed at the point inside of the nose, where inhale air reaches its maximum.

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Breath Location-A (80%-90% meditation is done inside of the nose, rest 10% to 20% meditation of breath is done at Breath Location B & C at nose doors entry.

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One may optionally keep switching between Breath Location A within Nose, and any breath location B&C at the nose door every few minutes.

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Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that come in; mindful he observes breathes that go out. .

DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out

RENOUNCING or let go, all sense media 'feelings and thoughts', I breathe In and Out

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', I breathe In and Out

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

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Anapana Meditation on BREATH explained- August-4-2023 [END]

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Anatomy of ANAPANA MEDITATION on Incoming and Outgoing Air [Gross v/s Subtle observation of air] at nose door or at nose tips along with VIPASSANA BODY SCAN [July-10-2023]

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+++ TWO Types of ANAPANA MEDITATION, GROSS and SUBTLE observation?

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1)

For GROSS OBSERVATION OF AIR,

is to observe breath within NOSE, Or in other words you are observing INCOMING AIR and OUTGOING Air that happens inside NOSE without missing even a single breathe. Here a SADHAK makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

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DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), observe incoming air and outgoing air

RENOUNCING or let go, all sense media 'feelings and thoughts' observe

incoming air and outgoing air

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', observe

incoming air and outgoing air

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, observe

incoming air and outgoing air

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I observe

incoming air and outgoing air

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2)

SUBTLE OBSERVATION of TOUCH OF AIR [CONTACT];

To Be avoided by those with TINNITUS issue

Incoming air, that MAKES CONTACT with NOSE TIPS (nostril border).

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Subtle observation of touch of incoming at border of nostrils (nose tips). Here we do not observe air, but the object of meditations is holistic observation of touch of air or CONTACT, all the places where air made contact with nose tips [nostril borders] during incoming air or inhale.

Mind's eye or inner vision is focused holistically at both nose tips and every contact or touch of air is observed. Observe outgoing air as it flushes out.

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INSIGHT MEDITATION OR VIPASSANA body scan meditation

is the TOOL we use to ERADICATE ALL mental and physical DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

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+++++ The truth of suffering,

is to be fully understood by a SADHAK, the craving and defilements which originate it are to be abandoned or let go, Nibbana as final goal from suffering is to be realised, and the Noble Eightfold Path that leads to deliverance is to be developed. The SADHAK, who has completed these four is the "Arahat", the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

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+++ What is GROSS OBSERVATION of BREATH V/S SUBTLE OBSERVATION of Breath?

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The Incoming air and outgoing air observation at NOSE DOOR is a GROSS OBSERVATION of breath. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "AIR". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY or JUST OUTSIDE NOSE DOOR, and one then, observes

Incoming air and outgoing air, without missing even a single inhale or exhale.

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The "CONTACT or touch of AIR observation at NOSE TIPS" (both oval shaped nose tips, or border skin of nostrils or at upper lip) is a SUBTLE OBSERVATION of breath.

Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "both oval shaped NOSE TIPS or upper lip". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY AT both oval shaped NOSE TIPS, and one then, observes 'CONTACT SURFACE OF SKIN on nose tips' where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

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The “TOUCH OF AIR” is a SENSATION, and all SENSATIONS including vibrations, are observed with ANICCA CONSCIOUSNESS i.e., we do not create desire or un-desire for any sensations that arise at nose tip or upper lip whether pleasant or unpleasant, with thorough understanding that all sensations are impermanent and they have element of suffering in them. Just like term NO-SELF or VOID is associated with mental contents, impermanence (ANICCA or ANITYA) and un-satisfactoriness is associated with SENSATIONS, VIBRATIONS and WAVES running through body.

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We abandon the mental images with the KNOWLEDGE that the MENTAL CONTENT or IMAGES are ‘not real’, formed just-now and ‘an illusion’ and so there is no point in reacting to what is an illusion and thus mental content images are abandoned without giving unwholesome reaction to them.

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Similarly, ANICCA is realized by following MINDS FOCUS that keeps shifting from one sensation to another and we are simply supposed to objectively observe sensations that is focus of mind’s eye at “present moment” and we maintain absolute equanimity with though understanding that ALL SENSATIONS are impermanent and with every shift of mind’s focus that signals us to move to next sensation, ANICCA or ANITYA is realized as we see that sensation that was mind’s focus earlier has mellowed down or taken a back seat as the mind’s focus has automatically shifted to next sensation.

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This SUBTLE OBSERVATION techniques are also used when “observing sensations”. When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then “we observe sensations at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

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VIPASSANA BODY SCAN (How to)

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We can summarise ANAPANA MEDITATION as 3 steps:

1.

Observe breath inhale and exhale within nose (90% meditation is done this way), starting with explicit exhale that sets rhythmic breath backward forward in motion

2.

Observe “every INCOMING AIR and OUTGOING AIR” mind’s vision fixed at nose doors (10% meditation may be done this way), starting with explicit exhale that sets rhythmic breath backward forward in motion

3.

Observe “CONTACT of incoming air at both oval shaped nose tips” [nostrils borders] , mind’s vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes], to be avoided by those with tinnitus issue

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One can move directly to “” VIPASSANA body scan”” in sitting positions and “sensation observation” either in sitting or sleeping position, after any of step 1 or step 2. THE SADHAK MUST NOT create PASSION or liking towards vibrations being observed any time during ANAPANA meditation and all vibrations and sensations must be observed with chants of ANICCA or ANITYA.

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Vipassana body scan, is done in 2 steps:

Vipassana body scan, is done in 2 steps:

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a.

A SADHAK, having completed ANAPANA meditation steps as above for minimum required durations of at least 10-15 minutes, moves to Vipassana body scan and subsequent observation of **body sensation** DIRECTED BY MIND.

b.

c.

BODY SCAN LOCATIONS are in order of sequence, top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet’s, torso from behind, neck from behind and head from behind back to top of head.

d.

During Vipassana Body MANUAL SCAN, with closed eyes, a SADHAK fixes his mind’s eye or inner vision at ‘top of head’, feels the entire scalp or head as the breathe pushes through scalp for 2-3 breathes, scans entire scalp [every centimetre] or head with mind’s eye, hunts for any sensation on scalp or head, and if any sensations are found observes them with chants of ANICCA or ANITYA, then moves to NEXT BODY PART for and repeats the same process again for face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet’s, torso from behind, neck from behind and head from behind back to top of head.

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f.

STEP-1: - MANUAL BODY SCAN through inner vision or mind's eye from top head to bottom feet, covering every inch of body part through mind's eye, moving top to bottom, bottom to top, sideways top to bottom, sideways bottom to top, inch by inch initially, and then doing quick multiple QUICK sweeps in similar manner, top to bottom, bottom to top, sideways top to bottom, sideways bottom to top.

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In this case we MANUALLY try to observe or feel sensations during scanning every inch of body part area at location selected, we do not stop at any sensation or do sensation observation here, as soon as sensations is understood at location selected (top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head), we simple observe it for a second with equanimity and move to next body part location. What is important is that we must find or feel at least one sensation at body part location selected during body scan and as soon as at least one sensation is found and we have covered every inch of body part location scan with mind's eye, we move to next location.

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THIS MANUAL VIPASSANA BODY SCAN MAY TAKE 10-15 minutes to 30 or more minutes depending on SADHAK's experience with body scan process. After body scan is over, one may undertake ANAPANA meditation of AIR observation at nose doors for at least 5 minutes and then move to observe body sensations "DIRECTED BY MIND", as last part.

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The body scan "DIRECTED BY MIND", is usually done is sitting position only but one can now move to observing body sensation DIRECTED BY MIND, either in sitting position or sleeping position to complete the whole process.

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g.

STEP-2: -MANUAL VIPASSANA BODY SCAN is now stopped. **Observing body sensation "DIRECTED BY MIND"** process has now started. One may choose to do this either in sitting position or in sleep position [normally at this point, I choose to observe sensation in sleep position];

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BODY SENSATION observation is now started as DIRECTED BY MIND, moving from one sensation to another as directed by mind. This is ANICCA or ANITYA observation of SENSATION DIRECTED BY MIND, where one does not CHOOSE which sensation to observe. In this case a SADHAK focuses on MIND's direction to SELECT and observe the sensation and then SADHAK continues to observe that sensation with mind's eye with objective detached observation, maintaining absolute equanimity, does not react,

does not create any passion, aversion, EGO(I, ME, MINE) with respect to sensation being observed, but at the same time SADHAK is alert to mind which may signal at certain time to move mind's eye to OBSERVE NEXT SENSATION, thus leaving previous sensation to take a back seat. This way a SADHAK continues to move from one sensation to another as signalled by mind.

This BODY SENSATION observation DIRECTED BY MIND is an experience of ANICCA OR ANITYA, may be done for at least 5-10 minutes or more, before closing the meditation process for good.

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- **VIPASSANA BODY SCAN** after gross or subtle observation of air at nose doors [gross] or at nose tips or upper lips [subtle]. Here, once we start to get vibrations at nose tip or upper lip, we quickly move to VIPASSANA BODY SCAN from top to bottom.

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During Vipassana Body MANUAL SCAN, with closed eyes, a SADHAK fixes his mind's eye or inner vision at 'top of head', feels the entire scalp or head as the breathe pushes through scalp for 2-3 breathes, scans entire scalp [every centimetre] or head with mind's eye, hunts for any sensation on scalp or head, and if any sensations are found observes them with chants of ANICCA or ANITYA, then moves to NEXT BODY PART and repeats the same process again for face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind, back to top of head.

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During Vipassana Body MANUAL SCAN, we just scan every inch or centimetre of body part for sensations, starting from head, scalp, entire face covering eyes, eyebrows, lips, facial skin both sides and ears, then move to neck, then chest, stomach, abdomen, both legs up to feet and REVERSE body scan from bottom to top, and both sides top to bottom and bottom to top, making sure that we have covered every inch of body part through MIND'S EYE or INNER VISION.

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The next step of body scan is not manual scan, but in this case, we let mind choose which body sensation to observe, and after the MANUAL BODY SCAN as above is over then one can move to

OBSERVING BODY SENSATIONS AS DIRECTED BY MIND, wherever they are felt as **"DIRECTED BY MIND'S EYE"**. If sensation is felt at toes, mind's eye must be directed exactly at location of toes, sensations that are alive at toes are observed with equanimity with chants of ANICCA or ANITYA, till the mind's eye has signalled to move to next sensation and we repeat the objective and equanimous observation of all body sensations with chants of ANICCA or ANITYA. If VIBRATIONS or WAVES are felt at any body part or whole of body, one shall close their eyes and with mind's eye and continue to observe these WAVES and VIBRATIONS with chants of ANICCA or ANITYA till they have mellowed down or stopped or till the mind has signalled to move to next body sensation. After a period 10-15 minutes or more one may decide to END the observation of body sensations.

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SENSATIONS can be observed in sleep position or in sitting position as one would like it. I usually perform ANAPANA meditation at nose doors for 5-10 minutes followed by ANAPANA meditation at nose tips or upper lips for 3-5 minutes and then move to body scan for 5-10 minutes, and once body scan is completed, I again do ANAPANA meditation of air at NOSE DOORS [as all meditations are ended by at least few minutes of observation of air at nose doors], then in 'sleep position' I continue to observe sensations as directed by mind's eye with chants of ANICCA or ANITYA as soon as any sensation is found. All SENSATIONS including vibrations and waves are observed with chants of ANICCA or ANITYA.
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- **PHENOMENON: What is phenomenon?** Mental Hindrances are a phenomenon. Getting Hurt is a phenomenon, performing any type of work is a phenomenon, interactions with worldly objects, people, animals are a phenomenon, attending to a concert is a phenomenon and so on', phenomenon are always in state of flux, always changing and BEINGS have no control or choice so as to NOT WITNESS THEM. Beings are always surrounded by one or another phenomenon.
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AND WHY are these called phenomenon? Because they are being witnessed in "PRESENT MOMENT" in real time, interactions with phenomenon is cause and origination of element of 'SELF' and subsequent CONSCIOUSNESS that is NO-SELF, and BEINGS are thus collecting ELEMENT OF SELF [FORM or interaction with worldly objects, FEELINGS through CONTACT with 6-sense objects, PERCEPTIONS or evaluation of mind, and REACTIONS or volitional acts physical-verbal-mental] that will be COGNIZED into CONSCIOUSNESS that is 'no-self' or void or empty-dreamlike-an illusion, without any substance whatsoever.
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It is important that a SADHAK maintains SAMPAJANA [avoids cause of BECOMING i.e., "in Process Birth [like child in a womb]", of a NEW MISERY] throughout the entire interaction during the Ongoing specific phenomenon in real time, and does not create craving or aversion and also does not create an EGO by associating with ongoing phenomenon as I [I want to become or possess], ME [cling to self-] or MINE [established clinging] or THEM [other beings].

A SADHAK shall see a PHENOMENON as a PHENOMENON and not as I, ME or MINE or THEM. For example, if 'WORK' is a phenomenon, then SADHAK shall see it as "WORK" and NOT "MY WORK or their work", sees 'TASK' as 'TASK' and NOT 'MY TASK or their task', sees 'CONSCIOUSNESS' as 'CONSCIOUSNESS' and NOT 'MY CONSCIOUSNESS or their CONSCIOUSNESS' and so on, thereby a SADHAK avoids any association with any phenomenon as I, ME or MINE or THEM. The entire phenomenon or interaction must be completed where NO passion, aversion or delusion with respect to

I, ME or MINE or THEM are created on either side and NO EGO is attached by taking that phenomenon as I, ME or MINE or THEM.

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Each phenomenon is CONTEMPLATED for IMPERMANENT-UNSATISFACTORINESS and NO-SELF i.e., cognized CONSCIOUSNESS. For example, body sensations like anger, sensation of anxiety or fear, pain, cut, wound, mental hindrance like sensual desire, agitation, sloth and torpor that are felt on body are phenomenon that are seen as IMPERMANENT-UNSATISFACTORY while MENTAL CONTENTS like ill will, doubt, guilt, images, thoughts are a phenomenon that are NO-SELF or UN-Real or An Illusion as they are 'relayed back consciousnesses'.

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- **(ANICCA or ANITYA)-SUFFERING-NO-SELF**: All phenomena are contemplated for either **NO-SELF** (MENTAL CONTENTS observed as un-real-an illusion so worth abandoning) or BODY SENSATIONS (observed with chants of **ANICCA or ANITYA or IMPERMANENT**). SADHAK simply continues to observe sensation that is "selected by mind" in present moment and continues to observe selected sensation with chants of anicca or anitya till mind has SIGNALLED TO MOVE attention of inner vision to observe next sensation.

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ANICCA or ANITYA, is impermanent nature of SENSATION and that can be verified through observation of SENSATIONS along with bare minimum focus on mind, and as one continues to observe sensations with chant of 'anicca' or 'anitya' with equanimity without creating passion or aversion to sensations being observed., and here, while observing sensations, one is also alert to mind which may be trying or signalling to shift focus of inner vision to start observing next sensations and all a SADHAK does is to direct attention of their inner vision to next body sensation as dictated by mind and continue to observe next sensation with equanimity without creating passion or aversion to sensations being observed till the mind has again SIGNALLED TO MOVE to next sensation. One must apply '**full focus**' or attention on sensation being observed in PRESENT MOMENT as directed by mind.

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ANITYA or ANICCA is BEST experienced or VERIFIED through SENSATIONS that arise on body.

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ANITYA or ANICCA is an experience where A SADHAK does not choose which sensation to observe, but instead DIRECTED BY MIND, one focuses on SENSATION with CHANTS of either ANITYA or ANICCA with equanimity without creating passion or aversion to sensations being observed., and while the mind's eye or inner vision is observing the sensation with equanimity, inner vision is also alert to mind which may direct or signal us to move to NEXT SENSATION, thus previous sensation now takes a back seat and mind's eye moves to observe next sensation

as directed by mind, till mind has again SIGNALLED TO MOVE to next sensation. One must apply 'full focus' and attention on sensation being observed in PRESENT MOMENT as directed by mind.

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This SWITCHING OF MIND's vision to next sensation is a MOMENT OF "ANITYA or ANICCA", as we see impermanent nature of mind that focuses on ONE SENSATION for a WHILE before moving to next sensation and in this process previous sensation either mellows down or takes a back seat while the next sensation takes complete attention.

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Thus, ANITYA or ANICCA is nothing but IMPERMANENT NATURE OF MIND which focuses attention on one sensation at a time, and a SADHAK continues to move to next sensation as directed by mind.

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- **5 KHANDA aka 'NON-PHYSICAL' elements of SELF** (form, feeling, perception, reaction [volitional acts-formations-fabrications], CONSCIOUSNESS.

BEINGS are thus forming or fabricating '**NON-PHYSICAL' ELEMENTS OF SELF [FORM** or interactions with worldly objects, **FEELINGS** through 6-sense objects, **PERCEPTIONS** or evaluation of mind, and **REACTIONS** or volitional acts physical-verbal-mental] that will be COGNIZED into CONSCIOUSNESS that is no-self or void or empty-dreamlike-an illusion, without any substance whatsoever.

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- **CONSCIOUSNESS** [Aggregate of SELF], CONSCIOUSNESS is already COGNIZED '**NON-PHYSICAL'** elements of SELF, and Aggregate of SELF is CONSCIOUSNESS which is no-self or void or empty-dreamlike-an illusion, without any substance whatsoever. Beings are collecting various forms of CONSCIOUSNESS from birth till date, CONSCIOUSNESS of EGO [I, ME, MINE or THEM], CONSCIOUSNESS of RELATIVES, FRIENDS, EDUCATION, WORK, and so on is being collected during lifetime interactions or CONTACT through 6 sense media.

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- **MIND** [Aggregate of CONSCIOUSNESS], MIND is collection of all types of CONSCIOUSNESS that is collected from birth till date.

Impermanent nature of MIND is verified through body sensations, as one keeps moving from one sensation to another as directed by mind i.e., ANICCA or ANITYA is thus experienced as mind switches focus from one sensation to another leaving previous sensation to take a back seat. .

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Similarly, all mental contents are seen as no-self or void or empty-dreamlike-an illusion, without any substance whatsoever, so worth abandoning as soon as they appear; however mental contents can be used to perform wholesome actions like analysing, planning etc. so that a task can be skilfully performed. Any unwholesome action like seeing mental content as real and creating sensations of anxiety, fear, anger, agitation etc is not allowed and so mental contents are best abandoned with KNOWLEDGE that they are un-Real and An Illusion.

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- **6 sense media** [eye, ear, nose, tongue, mind and body]: - **6-sense objects** [eye, ear, nose, tongue, body and mind], through 6 senses there exists **CONTACT and subsequent FEELING [sensation] and FEELING or sensation**; in case of eye sees an object [visual sensation], in case of ear hears the voice [audio sensation], taste sensation through tongue and feels touch sensation through body, evaluates [perception] through mind, smell sensation through nose.

The PERCEPTION of FEELING or SENSATION is then evaluated into good, bad or neutral and any volitional acts towards feelings are cognized into CONSCIOUSNESS. The COGNIZED objects [CONSCIOUSNESS], as seen and interpreted by 6 sense impressions are again contemplated for IMPERMANENCE or NO-SELF.

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- **5 MENTAL HINDRANCES**: “ill will or aversion”, DOUBT, SENSUAL DESIRE, Sloth and Torpor or AGITATION, guilt or remorse. If mental hindrance has created BODY SENSATION on affected body part, then one must FIRST undertake objective sensation observation method [with chants of ANICCA or ANITYA] at affected body parts to eradicate mental hindrance from the root.

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The SADHAK, simply observes objectively, whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he or she accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. He CONTEMPLATES them as “IMPERMANENT and NO-SELF’, And the law of nature is such that by observing them objectively and contemplating them as ‘no-self’ with chants of ANITYA (impermanence), one automatically eradicates these hindrances.

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Each **MENTAL HINDRANCE** is CONTEMPLATED for either IMPERMANENT-UNSATISFACTORINESS or NO-SELF i.e., cognized CONSCIOUSNESS. For example, mental hindrance like sensual desire, agitation, sloth and torpor that are felt as body sensation are phenomenon that are IMPERMANENT-UNSATISFACTORY and observed with chants of ANICCA-ANITYA, while **MENTAL HINDRANCE** like ill will, doubt, guilt is a phenomenon that are NO-SELF or UN-Real or An Illusion as they are relayed back consciousnesses and thus one does not react with unwholesome action against what is no-self or un-real.

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- 12 DEPENDENT LINKS:

The Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination:

Reverse Order of Dependent Origination to explain the Cessation of Suffering

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i) Without Ignorance, there are no Volitional Activities (formations).

ii) Without Volitional Activities (formations), there is no Consciousness.

iii) Without Consciousness, there are no Mentality and Matter.

iv) Without Mentality and Matter, there are no Six Sense Bases.

v) Without the Six Sense Bases, there is no Contact.

vi) Without Contact, there is no Feeling.

vii) Without Feeling or SENSATION, there is no Craving. (THIS SENSATION, is the link between mind and body)

viii) Without Craving, there is no Clinging [**perception of feeling is getting strong here**]

ix) Without Clinging, there is no Becoming. [**misery is in incubation mode, like a child in womb**]

x) Without Becoming, there is no Birth. [**Birth of a misery**]

xi) Without Birth, there is no Decay, Death and Suffering.

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What is the conditioned arising method?

Ans: Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-

sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling [sensation]; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging [[perception of feeling is getting strong here]

], becoming. [misery is in incubation mode, like a child in womb]

, conditioned by becoming, rebirth [Re-Birth of a misery]; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

- **4 noble truths: The truth of suffering**, is to be fully understood, the craving and defilements or aversion and EGO [I, ME or Mine or THEM], seeing mental contents ignorantly as REAL and NOT seeing BODY SENSATION as ANICCA or ANITYA, which originate it [suffering], are to be abandoned or let go, Nibbana as deliverance-final goal from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed.

- **8 noble path**: Noble eightfold path: namely, right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right collectedness. The entire path must be travelled with EQUANIMITY without creating any 'aversion or craving' and EGO [I, ME or Mine or THEM] with respect to each path listed.

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- **middle path**: While "MARA, the EVIL ONE" keeps us busy between reaction of either CRAVING OR AVERSION and EGO [seeing any phenomenon as I, ME or MINE or THEM], towards any phenomenon we interact, mind keep's us busy in ILLUSION in the form of ROLLING in UNWHOLESOME THOUGHTS, similarly SENSATIONS on body keep us busy and on their arising we start to WALLOW in them, suffer the FEELING caused by them, and thus multiply the MISERY due to wrong reaction towards them. Being in MIDDEL PATH of neither craving nor aversion towards any interaction with phenomenon, outside object or person, contemplating them for impermanence [seeing body sensations as ANITYA] and no-self [seeing mental contents as void, empty, un-real, an illusion), ALLEVIATES or minimises the creation or birth of a misery to a greater extent.

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- **SENSATIONS**:

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Feelings [sensations]; in case of **'EYE'** CONTACT with VISUAL OBJECT, **'EAR'** CONTACT with VOICE OBJECT, **'NOSE'** CONTACT with SMELL OBJECT, **'TONGUE'** CONTACT with TASTE OBJECT, **'BODY'** CONTACT with TOUCH object, **'MIND'** CONTACT with MENTAL IMAGES and subsequent chain of thoughts as OBJECT;

In all above cases, with **'CONTACT'** through SENSE MEDIA, there ARISE SENSATIONS, and these sensations are further evaluated [perceiving] by mind as craving, aversion or neutral which subsequently results in volitional acts.

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To avoid creating misery with respect to sensations or mental thoughts, we have to do objective detached observation of 'body sensations at their exact arising location' or 'mental thoughts' that arise thereof contact of sense media with ANY OBJECT, to avoid creating SENSATIONS that are conditioned by craving, aversion or delusion with respect to I, ME or MINE or THEM [ego]. Mental content like thoughts is STOPPED or ABANDONED with knowledge that they are un-real, an illusion and there is danger of creating sensations of anxiety, fear, agitation etc. if we ignorantly respond to these thoughts and with this knowledge thoughts are just abandoned.

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Here, while doing an objective observation, a SADHAK sees SENSATIONS as SENSATIONS, MENTAL CONTENT AS MENTAL CONTENTS, and trains them not to identify sensations or mental contents with I, ME, Mine or THEM. He sees MENTAL CONTENTS AND SENSATIONS AS SEPARATE ENTITIES not tied to self, ego or any

other phenomenon. He simply sees them as RELAYED BACK CONSCIOUSNESS, i.e., NO-SELF.

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We have to understand clearly that we are afflicted not by outside objects [people, phenomenon etc.], but actually we are afflicted by BODY SENSATIONS and MENTAL THOUGHTS and any craving or aversion created in response to reacting to them is the cause of creation of misery in form of anxiety, agitation, fear, anger etc. in case of reacting to mental thoughts, and aggravated feeling of body sensations like pain, cut, wound when we fail to observe them with equanimity and detached objective observation. BODY SENSATIONS and MENTAL THOUGHTS must be observed with chants of ANITYA through inner vision.

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EACH MENTAL THOUGHT and BODY SENSATION MUST BE OBSERVED with EQUANIMITY and DETACHED OBJECTIVE OBSERVATION.

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In world of mind and matter, whatever occurs in MIND MAY HAVE SENSATIONS on body if one was not an objective observer. A MIND is connected to Body via SENSATIONS. SENSATIONS overlap field of MIND and MATTER (body). For this reason, observations of sensation, as we shall see, is a way to explore the mental-physical phenomenon in its entirety. This truth of ANICCA or ANITYA can be realized directly only by the experience of bodily sensations. With this realization comes the understanding that one has no control over the changes constantly occurring in the body – ANICCA.

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The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it. Nothing can arise in the mind without a sensation in the body. This is the law of nature. So, whenever passion or fear, anger, anxiety or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So, this particular defilement that has arisen is also impermanent [ANICCA or ANITYA]. Let me see how long it lasts. It can't overpower you because you are observing it objectively and with equanimity. It becomes weaker and weaker and passes away.

Note: The objective observer will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings.

- **NO-SELF (void, empty, Illusion aka [5 'non-physical' element of KHANDA])**

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Feeling of MENTAL CONTENTS and BODY SENSATIONS, OCCUR due to already COGNIZED CONSCIOUSNESS. If a body part is hurt, a CONSCIOUSNESS is first cognized with respect to the defect. This COGNIZED CONSCIOUSNESS is what is RELAYED BACK TO MIND, and hence what we experience is actually NO-SELF, An Illusion, a relayed back awareness.

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Why is it called NO-SELF? All mental contents are no-self, because they are incapable of creating form, feeling, perceptions and volitional acts on their own, Because, they cannot perceive, they can not perform volitional acts on their own. Can a mental image that is visible to mind perceive or evaluate on its own? Can it perform volitional acts on its own? But BEINGS, on seeing a NO-SELF, may get captivated and create elements of SELF and

subsequent CONSCIOUSNESS and misery.

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‘CONSCIOUSNESS’, is aggregate of SENSE IMPRESSIONS collected through CONTACT of 6 sense media [eye, ear, nose, tongue, body and mind], when interacting with any worldly phenomenon. A ‘BEING’ collects sense impression data as **‘non-physical’ element of SELF**” or KHANDA (form, feeling, perception, reactions-volitional acts-formations-fabrications) and Cognized **“CONSCIOUSNESS” is then RELAYED BACK TO YOU** as a SANKHARA (MENTAL DEFILEMENT in form of images or Bodily defect) or just a pure CONSCIOUSNESS.

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This **“RELAYED BACK CONSCIOUSNESS”** is NO-SELF-VOID-EMPTY in essence, but **‘BEINGS’**, out of wrong habit pattern continue to be affected by these **‘RELAYED BACK CONSCIOUSNESS’** and **respond to them as if they are happening in real-time, although the relayed back consciousness is nothing but just a mental image, dreamlike.**

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The HABIT PATTERN of a BEING must change from wallowing in sensation or mental content images to instead objectively observing them as ‘an Illusion or Un-Real’ in case of ‘mental contents’ and ‘with chants of ANICCA or ANITYA’ in case of ‘body sensations, not seeing them as I ,ME, MINE or THEM.

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- MENTAL CONTENTS [‘non-physical’ element of SELF]:

Dreams, past incidents being displayed as images or scenes, thoughts;

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All MENTAL CONTENTS are contemplated as NO-SELF, VOID, EMPTY without any substance whatsoever, an Illusion and with knowledge that mental visible is FORMED JUST-NOW is an Illusion, SADHAK ABANDONS any unwholesome reaction to them and simply does not respond to them and refuses to create anxiety, fear, agitation, anger or any other sensation in response to what is just an Illusion, a mental image formed just-now. **“” Mental contents may be used to perform wholesome actions like analyse or to plan””**.

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- CONTEMPLATION (impermanence [body sensations], suffering, no-self [mental contents])

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- comprehension (ending of passion and aversion and delusion-fixed belief with respect to I, ME, MINE or THEM)

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- ARAHANT, - NIBBANA

*** Who is an ARAHAT and what is NIBBANA? ***

One who has “rooted out craving and ignorance” from the mind has become an ARAHAT, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So, there will be no new birth of a misery, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. **This is the state of NIBBANA.**

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This is a person who does not create ELEMENT OF SELF or CONSCIOUSNESS that is aggregate of feeling and perception marked as craving or AVERSION and volitional act or fabrications, that is devoid of expectations of any kind and not connected to I, ME, MINE or THEM. He simply performs

KARMA that is assigned to him, maintains absolute equanimity while doing so, does not create craving, aversion or expectations, does not create **EGO** [I, ME, MINE or THEM], by attaching him to any interaction of the world with I, ME or MINE, or THEM when performing actions.

DRAFT MODE- Under process- Yet to be completed

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Anatomy of ANAPANA MEDITATION on Incoming and Outgoing Air [Gross v/s Subtle observation of air] at nose door or at nose tips along with VIPASSANA BODY SCAN [17-OCT2022]

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#vipassana #SpiritualScience #buddha

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All meditations are performed with EYE's CLOSED with mind's eye or inner vision

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**** Subtle observation must be performed correctly as mentioned in blog post. In my case Subtle observation of CONTACT (STEP-3) and subtle observation of VIBRATIONS more specifically at upper lip just below the nostrils (STEP-4) ANAPANA meditation, ACTIVATES MY TINNITUS ISSUE, so for long time I was only observing AIR at NOSE DOORS ONLY and avoided subtle observation of CONTACT at nose tips and avoided subtle observation at upper lip just below nostrils. Recently I have discovered on how to CORRECTLY OBSERVE subtle observation and I will describe that in this blog post later.**

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To summarize it, if I observe subtle observation of CONTACT at nose tips [step-3] and subtle observation of VIBRATIONS [step-4] either at nose tips (oval shaped nose door borders) or at centre of upper lip [not the upper lip below nostrils but actual upper lip that joins the lower lip] with CHANTS of ANICCA or ANITYA by maintaining absolute equanimity and objective observation, do not create passion or liking to vibrations and just observe them neutrally, then my tinnitus does not activate, in fact it calms down.

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For the BUDDHA there are THREE marks of existence that must be dealt with;

dukkha [misery], anatta [no-self] and ANICCA-ANITYA-IMPERMANENCE, so that NIBBANA or end of suffering can be achieved.

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Anatta or no-self with respect to MENTAL CONTENTS and ANICCA-ANITYA-IMPERMANENCE with respect to SENSATIONS has to be understood to end the suffering cycle.

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In VIPASSANA method of spiritual science as TAUGHT by the MASTER (BUDDHA), we use following tools:

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4.

EQUANIMITY (do not create passion or aversion or reaction during entire meditation)

5.

OBJECTIVE OBSERVATION [An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.]

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ANAPANA meditation, helps rein in MIND that is running like a wild horse, uncontrolled, rolling in thoughts, not living in PRESENT MOMENT, thus creating agitation and distress here and there. In ANAPANA meditation we observe breathe that come in, by keeping our mind's vision FIXED at nose doors, and also observe breathe that goes out. Here a SADHAK makes every effort to stop mind from rolling in thoughts of any kind with wisdom that all thoughts are dreamlike, illusion and no-self, lack any substance, and waste our precious time, so why indulge in thoughts? Thus, they bring their FOCUS back to NOSE DOORS and observe breathe that float outside exactly near nose doors or in other words, observe incoming air and outgoing air keeping their minds vision focused exactly at nose door [just outside nose doors].

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+++ TWO Types of ANAPANA MEDITATION, GROSS and SUBTLE observation?

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1)

For GROSS OBSERVATION OF AIR,

is to observe breath within NOSE, Or in other words you are observing INCOMING AIR and OUTGOING Air that happens within NOSE (90%) or at Nose doors, (10%), without missing even a single breathe. Here a SADHAK makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

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2)

SUBTLE OBSERVATION of TOUCH OF AIR [CONTACT];

To be avoided by those with tinnitus issues

Incoming air, that MAKES CONTACT with NOSE TIPS (nostril border).

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Subtle observation of touch of incoming at border of nostrils (nose tips). Here we do not observe air, but the object of meditations is holistic observation of touch of air or CONTACT, all the places where air made contact with nose tips [nostril borders] during incoming air or inhale.

Mind's eye or inner vision is focused holistically at both nose tips and every contact or touch of air is observed. Observe outgoing air as it flushes out.

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INSIGHT MEDITATION OR VIPASSANA body scan meditation

is the TOOL we use to ERADICATE ALL mental and physical DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID

NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

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+++++ **The truth of suffering,**

is to be fully understood by a SADHAK, the craving and defilements which originate it are to be abandoned or let go, Nibbana as final goal from suffering is to be realised, and the Noble Eightfold Path that leads to deliverance is to be developed. The SADHAK, who has completed these four is the “Arahat”, the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

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+++ **What is GROSS OBSERVATION of BREATH V/S SUBTLE OBSERVATION of Breath?**

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The Incoming air and outgoing air observation **within NOSE is a GROSS OBSERVATION of breath**. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “AIR”. In this case one FIXES THE MIND’s EYE or INNER VISION FOCUS, WITHIN NOSE or at nose DOOR, and one then, observes Incoming air and outgoing air, without missing even a single inhale or exhale.

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The “CONTACT or touch of AIR observation at NOSE TIPS” (both oval shaped nose tips, or border skin of nostrils or at upper lip) is a SUBTLE OBSERVATION of breath. [to be avoided by those with tinnitus issue]

Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “both oval shaped NOSE TIPS or upper lip”. In this case one FIXES THE MIND’s EYE or INNER VISION FOCUS, EXACTLY AT both oval shaped NOSE TIPS, and one then, observes ‘CONTACT SURFACE OF SKIN on nose tips’ where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

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The “TOUCH OF AIR” is a SENSATION, and all SENSATIONS including vibrations, are observed with ANICCA CONSCIOUSNESS i.e., we do not create desire or un-desire for any sensations that arise at nose tip or upper lip whether pleasant or unpleasant, with thorough

understanding that all sensations are impermanent and they have element of suffering in them. Just like term NO-SELF or VOID is associated with mental contents, impermanence (ANICCA or ANITYA) and unsatisfactoriness is associated with SENSATIONS, VIBRATIONS and WAVES running through body.

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We abandon the mental images with the KNOWLEDGE that the MENTAL CONTENT or IMAGES are ‘not real’, formed just-now and ‘an illusion’ and so there is no point in reacting to what is an illusion and thus mental content images are abandoned without giving unwholesome reaction to them.

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Similarly, ANICCA is realized by following MINDS FOCUS that keeps shifting from one sensation to another and we are simply supposed to objectively observe sensations that is focus of mind’s eye at “present moment” and we maintain absolute equanimity with though understanding that ALL SENSATIONS are impermanent and with every shift of mind’s focus that signals us to move to next sensation, ANICCA or ANITYA is realized as we see that sensation that was mind’s focus earlier has mellowed down or taken a back seat as the mind’s focus has automatically shifted to next sensation.

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This SUBTLE OBSERVATION techniques are also used when “observing sensations”. When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then “we observe sensations at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

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VIPASSANA BODY SCAN (How to)

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We can summarise ANAPANA MEDITATION as 3 steps:

Observe breath within NOSE, Observe “every INCOMING AIR and OUTGOING AIR” mind’s vision fixed within nose [10-20 minutes]

Observe “CONTACT of incoming air at both oval shaped nose tips” [nostrils borders] , mind’s vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes] (avoid if tinnitus issue)

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One can move directly to “” VIPASSANA body scan”” in sitting positions and “sensation observation” either in sitting or sleeping position, after any of step 1 or step 2. THE SADHAK MUST NOT create PASSION or liking towards vibrations being observed any time during ANAPANA meditation and all vibrations and sensations must be observed with chants of ANICCA or ANITYA.

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Vipassana body scan, is done in 2 steps:

Vipassana body scan, is done in 2 steps:

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A SADHAK, having completed ANAPANA meditation steps as above for minimum required durations of at least 10-15 minutes, moves to Vipassana body scan and subsequent observation of **body sensation DIRECTED BY MIND**.

BODY SCAN LOCATIONS are in order of sequence, top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head.

During Vipassana Body MANUAL SCAN, with closed eyes, a SADHAK fixes his mind's eye or inner vision at 'top of head', feels the entire scalp or head as the breathe pushes through scalp for 2-3 breathes, scans entire scalp [every centimetre] or head with mind's eye, hunts for any sensation on scalp or head, and if any sensations are found observes them with chants of ANICCA or ANITYA, then moves to NEXT BODY PART for and repeats the same process again for face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head.

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STEP-1: - MANUAL BODY SCAN through inner vision or mind's eye from top head to bottom feet, covering every inch of body part through mind's eye, moving top to bottom, bottom to top, sideways top to bottom, sideways bottom to top, inch by inch initially, and then doing quick multiple QUICK sweeps in similar manner, top to bottom, bottom to top, sideways top to bottom, sideways bottom to top.

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In this case we MANUALLY try to observe or feel sensations during scanning every inch of body part area at location selected, we do not stop at any sensation or do sensation observation here, as soon as sensations is understood at location selected (top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head), we simple observe it for a second with equanimity and move to next body part location. What is important is that we must find or feel at least one sensation at body part location selected during body scan and as soon as at least one sensation is found and we have covered every inch of body part location scan with mind's eye, we move to next location.

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THIS MANUAL VIPASSANA BODY SCAN MAY TAKE 10-15 minutes to 30 or more minutes depending on SADHAK's experience with body scan process. After body scan is over, one may undertake ANAPANA meditation of AIR observation at nose doors for at least 5 minutes and then move to observe body sensations "DIRECTED BY MIND", as last part.

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The body scan “DIRECTED BY MIND”, is usually done in sitting position only but one can now move to observing body sensation DIRECTED BY MIND, either in sitting position or sleeping position to complete the whole process.

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STEP-2: -MANUAL VIPASSANA BODY SCAN is now stopped. **Observing body sensation “DIRECTED BY MIND”** process has now started. One may choose to do

this either in sitting position or in sleep position [normally at this point, I choose to observe sensation in sleep position];

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BODY SENSATION observation is now started as DIRECTED BY MIND, moving from one sensation to another as directed by mind. This is ANICCA or ANITYA observation of SENSATION DIRECTED BY MIND, where one does not CHOOSE which sensation to observe. In this case a SADHAK focuses on MIND’s direction to SELECT and observe the sensation and then SADHAK continues to observe that sensation with mind’s eye with objective detached observation, maintaining absolute equanimity, does not react, does not create any passion, aversion, EGO(I, ME, MINE) with respect to sensation being observed, but at the same time SADHAK is alert to mind which may signal at certain time to move mind’s eye to OBSERVE NEXT SENSATION, thus leaving previous sensation to take a back seat. This way a SADHAK continues to move from one sensation to another as signalled by mind.

This BODY SENSATION observation DIRECTED BY MIND is an experience of ANICCA OR ANITYA, may be done for at least 5-10 minutes or more, before closing the meditation process for good.

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How and When to ACTIVATE CONSCIOUSNESS of ‘UN-REAL or An Illusion’ with respect to mental contents and ACTIVATE CONSCIOUSNESS of ANICCA-ANITYA-IMPERMANENCE with respect to BODY SENSATIONS

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#vipassana #SpiritualScience #buddha

BIKHHU’s;

BIKKHU'S; 'CONSCIOUSNESS', is aggregate of SENSE IMPRESSIONS collected through 6 sense media [eye, ear, nose, tongue, body and mind], when interacting with any worldly phenomenon. A 'BEING' collects sense impression data as "**element of SELF**" or KHANDA (form, feeling, perception, reactions-volitional acts-formations-fabrications). Cognized "CONSCIOUSNESS" is **RELAYED BACK TO YOU** as a SANKHARA (MENTAL DEFILEMENT or Bodily defect) or pure CONSCIOUSNESS. This "**RELAYED BACK CONSCIOUSNESS**" is NO-SELF-VOID-EMPTY in essence, but '**BEINGS**', out of wrong habit pattern continue to be affected by these '**RELAYED BACK CONSCIOUSNESS**' and **respond to them as if they are happening in real-time, although the relayed back consciousness is nothing but just a mental image, dreamlike.**

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As per law of nature, any CONSCIOUSNESS that is Cognized, shall ARISE, PERSIST FOR A WHILE and CEASE, till it has been resolved. The HABIT PATTERN MUST CHANGE from "**WALLOWING IN CONSCIOUSNESS**" to **OBSERVING THEM with EQUANIMITY**, and such an observation shall be done based CONTEMPLATION OF PHENOMENON (relayed back consciousness in this case), categorizing them either as MENTAL CONTENTS or BODILY SENSATIONS. Always Mental Contents are observed as **NO-SELF or VOID** while bodily SENSATIONS are observed as ANICCA-ANITYA- **IMPERMANENT**.

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Inner mind chant of no-self or void or "un-real, An Illusion", has to be activated on seeing mental contents so that any un-wholesome action in response to them can be avoided. To start with one shall immediately abandon mental contents as soon as they arise with the knowledge that they are 'An Illusion or just a relayed back consciousness'. Similarly, as soon as one feels body sensations one shall continue to chant ANICCA OR ANITYA, mind's eye totally immersed to feeling of body sensation being felt at 'present moment', till the mind has signalled inner vision to move to next sensation.

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BIKKHU'S; "**NO-SELF CONSCIOUSNESS**" AND "**ANICCA or ANITYA or IMPERMANENCE**" CONSCIOUSNESS is already IN-BUILT as a branch of SELF; we just need to learn to activate them. Always Mental Contents are observed as **NO-SELF** while bodily SENSATIONS are observed as ANICCA-ANITYA- **IMPERMANENT**. Inner mind chant of no-self or void or "un-real, An Illusion", has to be activated on seeing mental contents so that any un-wholesome action in response to them can be avoided.

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SADHAK shall train them to immediately abandon ALL TYPES OF MENTAL CONTENTS [anxiety, fear, anger, panic, thoughts, tinnitus etc.] with KNOWLEDGE 'An Illusion or UN-Real'. Once, learning to abandon mental contents have been established, then SADHAK can make SKILFUL use of mental contents to use them for WHOLESOME actions like planning, analysing etc.

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Similarly, a SADHAK MUST train them to see all BODILY SENSATIONS [itch, pain, cut, wound, feeling of hot, cold, warm, effect of mental contents as sensation on body, etc.] with chant of 'ANICCA' [PALI] or 'ANITYA' [Sanskrit] both meaning impermanent nature of mind with respect to sensations as mind keeps switching focus from one sensation at a time to next sensation and in the process previous

sensations either takes a back seat or has mellowed down till the attention is brought back to it again automatically by the mind.

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ANICCA or ANITYA, is impermanent nature of SENSATION and that can be verified through observation of SENSATIONS along with bare minimum focus on mind, and as one continues to observe sensations with chant of 'anicca' or 'anitya', one is also alert to mind which is trying to shift focus to next sensations and all a SADHAK does is to direct attention to next sensation as dictated by mind.

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BIKHHU's; If a CHILD WERE TO BE TAUGHT COUNTING OF NUMBERS, and if he is told to chant 1,2,3... would this kind of teaching make him understand the counting? And if the same child was shown an APPLE and was told this is 1-Apple, and then he was shown two apples and was told these are 2-Apples and so on, then would the same child understand the PROCESS OF COUNTING in more specific manner?

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Similarly, if a child is now being taught MULTIPLICATION OF NUMBERS and if he is asked to understand $2 \times 2 = 4$, then will we understand it just by repeating $2 \times 2 = 4$, or if same child is shown 2 apples and another 2 apples and were taught 2 Apples X 2 Apples is 4, similarly shown 2 apples and another 3 apples and were taught 2 Apples X 3 Apples is 6, and so on.

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Then for the same child who has understood 2 Apples X 3 Apples = 6 and so on ... Will the same child have to be shown 10 apples to make him understand $2 \times 10 = 20$? A child can now assume that since he has already seen how 2 apples X 3 Apples was made out to be 6, hence there was no need to show him 10 apples to make him understand $2 \times 10 = 20$. He will simply understand by DOGMA that 2 apples X 10 Apples = 20.

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In the same ways BIKHHU's I will make you understand how to How to see MENTAL CONTENTS as ILLUSION-No SELF-VOID-EMPTY and SENSATIONS as IMPERMANENT-UNSATISFACTORY, because understanding of the CONTEMPLATION of ALL PHENOMENON as IMPERMANENT-UNSATISFACTORY- and NO-SELF is what is required to achieve nibbana from miseries of life.

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Monks, If I were to ask you to imagine and form a mental picture of a large growling tiger which is sitting just few feet's apart from you, and after forming such a mental image of growling tiger sitting just few feet's away from you, what would be your reaction? Will you feel fear or try to run away from the animal?

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On hearing this one of the Bhikkhu said; Venerable sir, for how can one respond or react to something that is just an image formed by mind?

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Monks, then why do BEINGS who experience past and future mental images and incidents that are in a state of flux, in the form of mental contents, are affected by them? Do not they respond to those images as if they were happening in real-time? And by reacting to something that is just an illusion, a mental image formed JUST-NOW, for how can the image that is formed just-now in mind can be real?

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Bhikkhu's; The knowledge that mental contents are just images formed by mind just-now are NOT REAL must be developed to rid of defilement of mind with respect to seeing mental contents as real and ignorantly responding to them in unwholesome manner.

When BEINGS react to these past and future mental images that are nothing but an illusion and formed just-now, they end up creating SENSATIONS of anxiety, fear, agitation, anger which are REAL and thus beings are inflicted with misery all the time.

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On hearing this one of the BIKHHUS said, venerable sir, if I were to form a mental image of you, who is sitting just beside us, can not I assume the mental image to be true as it is same as you?

Bhikkhu's, A 'BEING' is made of physical form + Consciousnesses. Human existence belongs to the sense sphere. The Same is not true for MENTAL IMAGES. Therefore, to say that 'Venerable Sir' is same as MENTAL IMAGE formed is not correct.

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Therefore BIKKHU's, can we now say that all MENTAL CONTENTS IMAGES, THOUGHTS are UN-REAL and AN ILLUSION by the DOGMA of "MENTAL IMAGE OF TIGER example"? and since you did not respond to the mental image of tiger with understanding that how can one respond to what is UN-REAL and an Image?

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BIKKHU's; One must see all MENTAL CONTENTS with the knowledge that they are UN-REAL, formed just now, and hence as soon as a mental image appears in any form, a SADHAK must continue to CHANT 'UN-REAL' or 'An Illusion' and with this knowledge shall ABANDONE ANY UN-WHOLESOME REATION to THEM in ANY MANNER" or just ABANDON THEM. One must immediately ACTIVATE CONSCIOUSNESS OF 'UNREAL or An Illusion", as soon as one sees mental content in any form.

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Only WHOLESOME REACTION to thoughts or MENTAL CONTENTS IMAGES may be entertained by the person that are required to plan or apply mind and knowledge where they are needed indeed.

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BIKKHU'S; How do we differentiate between "PRESENT MOMENT" and a 'RELAYED BACK CONSCIOUSNESS'?

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Monks, a PHENOMENON is either occurring in "**PRESENT MOMENT**" where SENSE IMPRESSIONS are being collected and where "new elements of SELF" are being formed, where "" form, feeling, perception and reaction or volitional act"" are involved. All 6-sense impression thus collected will be formed into NEW COGNIZED CONSCIOUSNESS, OR; Monks; there is a PHENOMENON which is just a "RELAYED BACK CONSCIOUSNESS" in the form of a MENTAL CONTENT or BODY SENSATIONS, is thus an ALREADY COGNIZED CONSCIOUSNESS.

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All PHENOMENON that are occurring in "PRESENT MOMENT" are to be contemplated for their impermanence having element of suffering and must follow EQUANIMITY and where passion or aversion are not being created with respect to any interaction being performed so as to create CONSCIOUSNESS that is not a SANKHARA or DEFILEMENT of any kind. Any CONSCIOUSNESS that is CONDITIONED by CRAVING OR AVERSION is a SANKHARA or DEFILEMENT. Similarly, Any Body defect is also cognized as CONSCIOUSNESS of the same.

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In both cases either of a PHENOMENON being collected in either PRESENT MOMENT (real time) or, mental contents or body sensations, AN ALREADY COGNIZED CONSCIOUSNESS IS RELAYED BACK TO

MIND AND BODY. What this means is that; EVEN FOR THE PHENOMENON that is occurring in PRESENT MOMENT or real time, element of SELF being collected are first cognised IN REAL TIME into CONSCIOUSNESS, and then the same CONSCIOUSNESS is relayed back to you in REAL TIME, except that in the case of ALREADY COGNIZED PAST CONSCIOUSNESSES, they are relayed back to us in form of mental content or body sensations as per law of nature, and law of nature is that ANY CONSCIOUSNESS that is COGNIZED must be RELAYED BACK or in other words, CONSCIOUSNESS shall ARISE, PERSIST FOR A WHILE AND CEASE.

.

Thus **BIKKHU'S; it can be said based on DOGMA of principal of COGNIZATION OF CONSCIOUSNESS; that all** CONSCIOUSNESS in form of mental content or body sensations, that arise, persists for a while and cease, are just an RELAYED BACK CONSCIOUSNESS, an illusion, NO-SELF, but beings when they react to them where objective observation and equanimity is not maintained, thus BEINGS are creating

CONSCIOUSNESS that is CONDITIONED by CRAVING or AVERSION and such a CONSCIOUSNESS is INFLICTED, a cause of misery.

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All mental contents are to be seen as un- Real /An Illusion and All bodily Sensations as Anicca- Anitya- Impermanent.

So as soon as one sees mental content in form of images/ mental visuals one shall chant 'unreal or an illusion' or no- self and abandon attending to them. Only wholesome actions are allowed in response to mental contents.

Similarly, as soon as one feels body sensations one shall continue to chant anicca OR anitya, mind's eye totally immersed to feeling of sensation at 'present moment', till the mind has signalled inner vision to move to next sensation or mental content.

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VIPASSANA BODY SCAN (How to)

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We can summarise ANAPANA MEDITATION as 4 steps:

Observe "touch of incoming air inside of nose at nose wall" inside of nose when the breath is FAST and goes inside of nostrils. [1-2 minutes]

Observe "every INCOMING AIR and OUTGOING AIR" mind's vision fixed at nose doors from outside [10-20 minutes]

Observe "CONTACT of incoming air at both oval shaped nose tips" [nostrils borders] , mind's vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes]

Observe VIBRATIONS either at both oval shaped nose tips [nostrils] or at centre of upper lip, mind's vision fixed at nose tip or at middle of upper lip. [5-10 minutes]. During vibrations observation, DO NOT BREATH OVER VIBRATIONS or breath along with vibrations, relax and take mind away from breath, and simply observe vibrations by focusing inner vision on borders of both ovals shaped nose tips or centre of upper lip

ONE MUST continue to SWITCH between STEP-2 and other steps every 10-20 minutes for at least few minutes of step-2 air observation at nose doors.

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One can move directly to "" VIPASSANA body scan"" in sitting positions and

“sensation observation” either in sitting or sleeping position, after any of step 2 or step 3 or step 4.
THE SADHAK MUST NOT create PASSION or liking towards vibrations being observed any time during ANAPANA meditation and all vibrations and sensations must be observed with chants of ANICCA or ANITYA.

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Vipassana body scan, is done in 2 steps:

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A SADHAK, having completed ANAPANA meditation steps as above for minimum required durations of at least 10-15 minutes, moves to Vipassana body scan and subsequent observation of **body sensation DIRECTED BY MIND.**

BODY SCAN LOCATIONS are in order of sequence; top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head.

STEP-1: - BODY SCAN through inner vision or mind's eye from top head to bottom feet, covering every inch of body part through mind's eye, moving top to bottom, bottom to top, sideways top to bottom, sideways bottom to top, inch by inch initially, and then doing quick multiple QUICK sweeps in similar manner, top to bottom, bottom to top, sideways top to bottom, sideways bottom to top.

In this case we MANUALLY try to observe or feel sensations during scanning every inch of body part area at location selected, we do not stop at any sensation or do sensation observation here, as soon as sensations is understood at location selected (top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head), we simple observe it for a second with equanimity and move to next body part location. What is important is that we must find or feel at least one sensation at body part location selected during body scan and as soon as at least one sensation is found and we have covered every inch of body part location scan with mind's eye, we move to next location.

.

THIS VIPASSANA BODY SCAN MAY TAKE 10-15 minutes to 30 or more minutes depending on SADHAK's experience with body scan process. After body scan is over, one may undertake ANAPANA meditation of AIR observation at nose doors for at least 5 minutes and then move to observe body sensations DIRECTED BY MIND as last part.

The body scan is usually done in sitting position only but one can now move to observing body sensation DIRECTED BY MIND, either in sitting position or sleeping position to complete the whole process.

STEP-2: -VIPASSANA BODY SCAN is now stopped. **Observing body sensation** DIRECTED BY MIND process has now started. One may choose to do this either in sitting position or in sleep position [normally at this point, I choose to observe sensation in sleep position];

BODY SENSATION observation is now started as DIRECTED BY MIND, moving from one sensation to another as directed by mind. This is ANICCA or ANITYA

observation of SENSATION DIRECTED BY MIND, where one does not CHOOSE which sensation to observe. In this case a SADHAK focuses on MIND's direction to SELECT and observe the sensation and then SADHAK continues to observe that sensation with mind's eye with objective detached observation, maintaining absolute equanimity, does not react, does not create any passion, aversion, EGO(I, ME, MINE) with respect to sensation being observed, but at the same time SADHAK is alert to mind which may signal at certain time to move mind's eye to OBSERVE NEXT SENSATION, thus leaving previous sensation to take a back seat. This way a SADHAK continues to move from one sensation to another as signalled by mind.

This BODY SENSATION observation DIRECTED BY MIND is an experience of ANICCA OR ANITYA, may be done for at least 5-10 minutes or more, before closing the meditation process for good.

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WHAT HAPPENS AFTER ANAPANA MEDITATION and SUBSEQUENT VIPASSANA BODY SCAN followed by BODY SENSATION OBSERVATION DIRECTED BY MIND?

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A SADHAK who REGULARLY continues to perform ANAPANA and VIPASSANA BODY SCAN along with SENSATION OBSERVATION DIRECTED BY MIND, may at times during the middle of sleep wakes up or otherwise even in regular awake stage, may feel VIBRATIONS AND WAVES that are arising passing away in FAST MOTION either through the entire body or at certain parts of body. At this time SADHAK must maintain EQUANIMITY and DETACHED OBJECTIVE OBSERVATION and shall ignore the vibrations flowing through body.

It is very important to maintain equanimity and SADHAK MUST NOT CREATE LIKING, PASSION or aversion to these vibrations or waves he feels running inside body and must continue to ignore them and let the law of nature prevail as vibrations flow through the body.

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SADHAK MUST KNOW THAT, there is a DANGER OF CREATING a MENTAL DEFILEMENT or a SANKHARA, if SADHAK DOES not maintain equanimity and objective observation during such observation of vibrations, waves and sensations, along with CHANTS of ANICCA OR ANITYA, that are felt arising and passing away.

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After around 10-20 minutes or more of such observation, a SADHAK may choose to abort the observation process and go back to sleep

.
ANITYA in SANSKRIT LANGUAGE means impermanent, to us it means this sensation shall pass, it will not last forever. Let me observe it with equanimity with CHANTS of ANITYA or chant of ANICCA with equanimity without creating passion or aversion to sensations being observed. All chanting of Anitya or Anicca is done through mind and not verbally.

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ONE MUST NEVER associate VIPASSANA MEDITATION TECHNIQUES with expectation of any cure. In VIPASSANA any expectations are known as SANKHARA or MENTAL DEFILEMENT and hence if we perform meditation with expectations of any kind, then we will end up creating mental defilements rather than benefitting from the meditation technique.

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However, there are steps and techniques once a SADHAK becomes experienced VIPASSANA FOLLOWER, and if followed properly may benefit the SADHAK immensely in terms of mind and body issues, but one MUST NEVER indulge in VIPASSANA MEDITATION PROCESS by associating it with cure methods or with any kind of expectations.

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The VIPASSANA TECHNIQUE is SO POWERFUL that SADHAK benefits a lot when they follow VIPASSANA on daily basis, but NO SADHAK must take up VIPASSANA for the purpose of resolving their medical or other issues. These benefits will follow automatically though when one performs VIPASSANA on daily basis.

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HOW TO TRAIN A SADHAK on ANICCA or ANITYA (IMPERMANENCE) 09-Oct-2022

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Here a SADHAK DOES NOT CHOOSE SENSATION or MENTAL CONTENT for objective observation. DIRECTED BY MIND, A SADHAK attends to one sensation or a phenomenon or mental content at a time, with CHANTS of ANITYA or ANICCA.

Every time a new phenomenon, a new sensations or mental content arises as seen by mind's eye, one continues to be involved with chants of ANITYA OR ANICCA, meaning 'THIS SHALL PASS SOON', all sensations are impermanent, and all mental contents are seen as void or no-self or un-real and thus any unwholesome reaction to mental contents is abandoned. All chants of **"ANICCA or ANITYA"** is done inside of mind and not verbally. A SADHAK continues to observe arisen mental content, sensation or phenomenon with 'chants of ANITYA' till mind's focus is shifted to next sensation, mental content or phenomenon as the case may be.

.

Also, the experience of observing BODY SENSATION depends on whether SADHAK is observing them as GROSS or after activating "SUBTLE VIBRATION MODE", through ANAPANA 'CONTACT' observation at nose tips or upper lip followed by observation of vibrations at nose tip or upper lip with CHANTS OF ANITYA or ANICCA. Once step-3 and step-4 of ANAPANA stage are covered as mentioned in my blog posts on "ANATOMY OF ANAPANA meditation", SUBTLE VIBRATION MODE is active and in this stage observation of body sensations is observed as vibrations and waves with chants of 'ANITYA'

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"ANITYA in SANSKRIT LANGUAGE means impermanent", to us it means this sensation shall pass, it will not last forever. Let me observe it with equanimity with CHANTS of ANITYA or chant of ANICCA with equanimity without creating passion or aversion to sensations being observed. All chanting of Anitya or Anicca is done through mind and not verbally.

Also Note: The **"objective observer"** will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings. **"EQUANIMITY"**, means, a SADHAK does not create passion, aversion or EGO (sense of I, ME or MINE) with any sensation, phenomenon or mental contents that one comes across.

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The knowledge of "ANICCA or ANITYA" that all that all things, including the SELF or subsequent consciousness, phenomenon is impermanent and constantly changing, and this can be "" experienced by meditating on GROSS [pain, cut, wound, itch etc.] or SUBTLE [vibrations, waves] BODY SENSATIONS of the body".

I have written below how to experience ANICCA or ANITYA through meditating on BODY SENSATIONS, but same principal applies to PHENOMENON, MENTAL CONTENTS also.

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As one would have noticed, the mind's eye or inner vision or mind keep shifting focus from one body sensation to another body sensation that are in state of flux. You may at times notice a tingling sensation at one part of body, and as a SADHAK you maintain the knowledge that this

FEELING of sensation of tingling is IMPERMANENT and will pass sooner or later and thus one is required to observe body sensation of tingling with equanimity and detached objective observation with 'chants of ANITYA', TILL THE MINDS FOCUS HAS AUTOMATICALLY SHIFTED TO NEXT BODY SENSATION [this automatic SHIFTING OF MIND to NEXT BODY SENSATION is experience of "ANICCA or ANITYA"]. That means, objective observation of your mind's vision remains focused COMPLETELY ON ONE BODY SENSATION that is being observed in PRESENT MOMENT, till mind's focus or inner vision has automatically signalled you to shif to the next arising body sensation as DIRECTED BY MIND.

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ALL MENTAL CONTENTS are NO-SELF [un-real, images] and All BODY SENSATIONS are IMPERMANENT and UNSATISFACTORY i.e., they have an element of suffering in them. Un-Wholesome reactions to mental contents are abandoned with knowledge that arisen mental content is VOID and No-Self and is just a mental image formed just-now, or, even in this case one may either abandon the mental content image formed in mind with knowledge that image I see is un-real, an illusion and so a SADHAK simply abandons any reaction to them, or a SADHAK may observe MENTAL CONTENT with CHANTS OF ANITYA OR ANICCA till the effect of mental content has mellowed down or mind has directed to you next sensation or mental content

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As per the law of nature, '**body sensations**' arise, persist for a while and cease. In other words, MIND knows when a sensation has arisen and so quickly your focus is shifted to sensation with 'chants of ANITYA'. Mind on its own will direct you to shift focus to the next arisen sensation.

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The mind's focus continues to shift focus from one '**body sensation**' to another on its own, that means a SADHAK must observe **body sensations** with equanimity with 'chants of ANITYA', till the mind has on its own signalled to shift focus to the next arising sensation. This is how your EXPERIENCE ANICCA i.e., nature of impermanence as one realizes that AUTOMATIC MIND FOCUS is that decides which **body sensation** will affect you in 'PRESENT MOMENT', while all other sensations take back seat, till the minds focus has automatically shifted to next body sensation.

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Here a SADHAK DOES NOT DECIDE which **BODY SENSATIONS** to observe, he just maintains experience of ANICCA or ANITYA, by following the minds focus to the next arisen body

sensation with 'chants of ANITYA'. Each such SHIFT of focus of mind to next **body sensation** is the experience of ANICCA or ANITYA, that means the previous sensations has either mellowed down or takes a back seat as the mind's focus shifts.

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Every time mind's focus shift to NEXT BODY SENSATION, we continue to observe it with CHANTS OF ANICCA or ANITYA [all chants are done in mind and not verbally], meaning, "that this shall pass too soon"

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Now, In the case where a LARGE PORTION OF A BODY PART [say entire leg] is affected by VARIOUS BODY SENSATIONS [example pain or numbness or tingling or mix of all 3 or many sensations], in that case one would notice that MIND'S focus first starts automatically with an ONE area of inflicted body part at one portion, and as the minds focus remains on body sensation there, A SADHAK IS REQUIRED TO MAINTAIN OBJECTIVE

DETACHED OBSERVATION AND EQUANIMITY ON PRESENT body SENSATION BEING OBSERVED with 'chants of ANITYA', till the mind has automatically signalled mind's vision to shift to next portion or **body sensation** WITHIN THE INFLICTED BODY PART.

Thus, mind will keep taking you from one **body sensation** to next within INFLICTED BODY PART AREA, and all SADHAK has to do is to FOLLOW THE MINDS FOCUS and ATTEND TO ONE SENSATION selected by MINDS VISION with 'chants of ANITYA', and thus a SADHAK CONTINUE TO MAINTAIN EQUANIMITY AND OBJECTIVE DETACHED OBSERVATION throughout the experience with CHANTS OF ANICCA or ANITYA within inflicted body parts.

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"ANICCA or ANITYA" is experience of IMPERMANENT NATURE OF MIND, that attends to **body sensations** one at a time as a primary focus, shifting from one body sensation to another within inflicted body part area or entire body, making all other body sensations weak or mellow till they are brought back to focus again by mind's vision next time.

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A SADHAK IS REQUIRED TO OBJECTIVELY OBSERVE ALL BODY SENSATIONS whenever minds focus is brought to sensation being observed in present moment with 'chants of ANITYA'. A SADHAK observes ONE BODY SENSATION AT A TIME as directed by MIND, and switches focus to NEXT BODY SENSATION as directed by mind, keeping them alert to mind's signals that may want them to switch to next arisen body sensation, during such observations.

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How to TRAIN a SADHAK to understand what is "SELF" and what is "NO-SELF"? 12-Oct-2022

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#vipassana #SpiritualScience #buddha

Bhikkhu's;

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Let me train you on what is 'SELF' and "NO_SELF"

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All MATERIAL EXISTENCE has '5- common PHYSICAL elements of existence'; they are made of; earth, water, fire, air and sky.

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What are BEINGS? How are they come into EXISTENCE as?

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A 'BEING' is made of 23 elements + Consciousness [total 24 elements]

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All BEINGS are made of "5-COMMON PHYSICAL ELEMENTS of EXISTENCE"; earth, water, fire, air and sky, and the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell; then, there are five senses for acquiring knowledge or to collect Consciousnesses; the eyes, ears, nose, tongue and skin. Then five working senses: voice, legs, hands, anus and genitals. The false ego: "I am," and "It is mine," which constitute the basic principle of material existence of a BEING. Thus, a BEING has a MATERIAL EXISTENCE as a NAME-FORM.

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Are BEINGS SELF or NO-SELF?

Bhikkhu's; BEINGS are called as 'SELF' as they have material existence

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Now Bhikkhu's; Do you see that **MOUNTAINS**? Yes, Is it a NAME-FORM? Yes, why is called **MOUNTAINS**? Because it has ELEMENTS of SELF that gives it physical appearance of MOUNTAIN, and Does **MOUNTAINS** have a MATERIAL EXISTENCE? **Yes**, because it is made of; "earth, water, fire, air and sky",

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Are **MOUNTAINS**, SELF or NO-SELF?

Bhikkhu's; **MOUNTAINS** are called as SELF as they have material existence.

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THERE BY WE CONCLUDE THAT "5-COMMON PHYSICAL ELEMENTS of Existence's is what constitutes SELF? Yes.

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Now Bhikkhu's; WHAT IS NO-SELF?

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All BEINGS {HUMANS, INSECTS, ANIMALS} and other form of BEINGS who have sense objects are able to collect Consciousnesses in the form of ELEMENT OF SELF, and these ELEMENTS are NO-SELF i.e. **NON-PHYSICAL-FORM.**

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What are PHYSICAL ELEMENTS OF SELF?

they are made of, earth, water, fire, air and sky.

,

What are NON-PHYSICAL[NO-SELF] ELEMENTS OF SELF?

They are [FORM, FEELINGS, PERCEPTION, REACTION or VOLITIONAL ACTS, and Consciousness]

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Bikkhu's,

Now, here; you see me sitting atop and conversing with you all"

.

Can you DESCRIBE my physical appearance that I possess at this time in 'PRESENT MOMENT'?

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Venerable Sir, you are wearing an Orange cloth wrapped around your body, with such and such face, such and such physical experience.

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Now Bikkhu's; CLOSE YOUR EYES and can you still describe my physical appearance that you just saw?

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Venerable sir: Yes, I still remember the physical appearance, and that you are wearing an Orange cloth wrapped around your body, with such and such face, such and such physical experience.

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Now Bikkhu's, the physical appearance that you just described with closed eyes is NO-SELF, formed in your mind in the form of mental content or IMAGES, this 'physical appearance' is manifestation of mind, and has NO '5- common PHYSICAL elements of existence'. The physical appearance that you just described with closed eyes, is COGNIZED AS CONSCIOUSNESS as element of NON-SELF [form, feeling, perception, formation-fabrications-reactions]

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Similarly, Bikkhu's, all mental contents are nothing but an illusion, created by mind in form of images, and an IGNORANT BEING react to these NON-SELF mental contents that exists only as COGNIZED CONSCIOUSNESS that is collection of ELEMENTS OF SELF that is in **NON-PHYSICAL-FORM or NO-SELF**.

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Thus, we CONCLUDE that no-self means.

one that 'HAS NO 5- common PHYSICAL elements of existence',

but 'HAS COGNIZED CONSCIOUSNESS with ELEMENT OF SELF that is just a MENTAL CONTENT in form of 5- ELEMENTS of SELF [form, feeling, perception, formation-fabrications-reactions, CONSCIOUSNESS] that is in NON-PHYSICAL-FORM or NON-SELF.

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What is resolution of mental contents, phenomenon , body sensations and consciousness?

What is CONTEMPLATION? What is RESOLUTION of PHENOMENON, MENTAL CONTENTS, BODY SENSATIONS and CONSCIOUSNESS?

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Bhikkhus ,

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CONTEMPLATION, is to FIX MIND on PHENOMENON that has arisen. A SADHAK is required to identify phenomenon as mental content, body sensation arisen out of mental content, body sensation that is gross sensation. Mental content born out of gross sensation. In all above cases a CONSCIOUSNESS is born and is relayed back.

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Bhikkhus, mental contents are NO-SELF. They have no physical base. Similarly, body sensations born out of contact with mental content are a no-self and lack any physical base. Thus, observing them with equanimity we are quickly relieved of the arisen mental content they are linked to.

What is MEDITATING ON NOTHINGNESS ?, Why shall we meditate on NOTHINGNESS? How to detach from forming CLINGING to a PHENOMENON?

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The INNER VISION or mind's eye (or MIND) has a tendency to PARK itself on the CRAVING or AVERSION aspect of a phenomenon one encounters in daily life. This PARKING of inner vision or mind on CRAVING or AVERSION aspect of a phenomenon results in CLINGING which is the cause of BECOMING and subsequent BIRTH OF A MISERY.

For example, those suffering from TINNITUS issue, experience TINNITUS VOICE when they try to listen through the ear, and in this case, while EAR CONSCIOUSNESS is focusing on translating external sounds, the inner vision CLINGS to TINNITUS VOICES [as both external sound as well as tinnitus voices are translated from the same source] and CONTINUED ATTENTION TO TINNITUS VOICES INTENSIFIES THE CLINGING which becomes the cause of BECOMING or more substantial and permanent TINNITUS VOICE ISSUE.

Similarly while one is having any interaction of any kind with any phenomenon, the INNER VISION has the tendency to focus itself on AVERSION [in most cases] or craving aspects of that phenomenon. This parking of inner vision or mind on aversion is the cause of CLINGING and further birth of misery,

Therefore, we must train ourselves to MEDITATE on NOTHINGNESS, to PARK our MIND or inner vision on nothingness during such interaction where the mind is trying to fix its focus on the misery part of the interaction.

To detach from forming any CLINGING during or after interaction with any phenomenon, for this, a SADHAK can visualize any '**NOTHINGNESS object**' like a 'glowing IMAGE OF SUN' or 'IMAGE OF SEA' or 'IMAGE OF MOON' or 'ANYWHERE ON the BACK OF BODY BELOW THE NECK', and focus their INNER VISION on ANY OF such NOTHINGNESS objects while the interaction is in progress or after the interaction with any phenomenon is over.

Thus, for example, while listening to external voices, those with TINNITUS ISSUE must focus their inner vision or mind on any of NOTHINGNESS objects [I prefer back of body] so that inner vision or MIND is busy focusing on the object of NOTHINGNESS. So the INNER VISION can not focus on the tinnitus voice while the ear consciousness is trying to hear the external voice.

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The same applies to any interaction that has the capacity to focus the inner vision on misery.

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Satipatthana Sutta (The Four Establishments of Mindfulness) - VIPASSANA SUMMARISED: [ONE MUST listen to this once a day every day till understood and established fully]

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#VIPASSANA #BUDDHA

VIPASSANA SUMMARISED: [ONE MUST listen to this once a day every day till understood and established fully]

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The following video is a CRUX of VIPASSANA explained in roughly 20 minutes.

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CONTEMPLATION means to see Body, Feelings, Mind, and Phenomenon as " IMPERMANENT- with an element of SUFFERING-[No-Self, void-empty-without any substance] "

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COMPREHENSION means TO NOT CREATE Craving or aversion or EGO (I, Me, Mine, or THEM) with respect to any phenomena, body, mind, and feelings

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Satipatthana Sutta (The Four Establishments of Mindfulness)

NOTE: One may ignore audio from 6:00 to 12:10

<https://youtu.be/Sq9VvhYvYRk>

+++++++ End Sattipathana sutta

What is the condition of a BIRTH, WHO is BORN? How does Birth manifest? What is the RESOLUTION OF A BIRTH to end the cycle of Birth and suffering?

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Bhikkhus;

The ULTIMATE goal of a CONSCIOUSNESS is to live an EXISTENCE where there is just BLISS and therefore a CONSCIOUSNESS continues to acquire HUMAN BODY till it has reached that HIGHER SELF and is MERGED with HIGHER CONSCIOUSNESS.

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Just like an APPLE with a SEED will manifest into MULTIPLE APPLES with help from the BODY OF an APPLE TREE, in the same way, a CONSCIOUSNESS afflicted by CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, manifests itself into SEVERAL CONSCIOUSNESS by descending into WOMB and ACQUIRES A BODY, and the body and mind thus acquired is able to COLLECT 100's of CONSCIOUSNESS from birth till death.

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If the SEEDS of an apple were not to get the required conditions that enable the BIRTH of an APPLE TREE, then the SEEDS themselves will decay and perish. Thus there is no birth of an apple tree and no subsequent birth of an apple;

similarly, Bhikkhus, if CONSCIOUSNESS afflicted by CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, if it does not get required WOMB to descend and acquire the body, then such a CONSCIOUSNESS, does not get chance to reach the GOAL OF A NIBBANA and MERGE with higher CONSCIOUSNESS and such a CONSCIOUSNESS continues to LURK in SPACE till it has acquired NEW BODY.

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The VERY relinquishing, letting go of CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, with respect to INTERACTION WITH ALL PHENOMENA during the life cycle shall STOP the BIRTH CYCLE, just like an APPLE whose SEED has been destroyed does not acquire a new body of an apple tree and does not reproduce, in the same way, Bhikkhus, the CONSCIOUSNESS collected during the life cycle, if are rid of CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, with respect to INTERACTION WITH ALL PHENOMENA during life cycle shall STOP the BIRTH CYCLE, as the required condition for a new birth has been annihilated.

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Stages of CONSCIOUSNESS creation, The Birth and Re-Birth Cycle [Continued], HOW CONSCIOUSNESS takes a RE-BIRTH?] What is the condition of a BIRTH, WHO is BORN? How does Birth manifest? What is the RESOLUTION OF A BIRTH to end the cycle of Birth and suffering?

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#VIPASSANA #BUDDHA #SpiritualScience

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Bhikkhus;

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If APPLE TREE WERE to get NIBBANA and “END the CYCLE TO BIRTH AND RE-Births”, then the apple tree would have to produce ‘APPLES’ WITHOUT SEEDS. In the case of the apple tree, we can consider the ROOTS as the ‘MIND’, the TREE TRUNK with BRANCHES as the ‘BODY’, and SEVERAL APPLES as ‘CONSCIOUSNESSES’ which ‘CLING’ to the branches [body] of the APPLE TREE. Similarly, **Bhikkhus, if BEINGS were to get NIBBANA, they must collect and produce CONSCIOUSNESSES that have NO SEEDS of RE-BIRTH.**

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If there is an APPLE TREE with several APPLES CLINGING onto the TREE, and if there was FLOOD CONDITION which caused this APPLE TREE and APPLES to fall down and PERISH [death], then ONLY THE STRONGEST SEEDS FROM APPLES will be able to take RE-BIRTH, acquired new BODY OF AN APPLE TREE and produce more APPLE that shall CLING TO THIS NEW APPLE TREE.

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In the SAME WAYS Bhikkhus; if the NAME-FORM [with Mind-Body] and with 6 sense media were to perish due to death, only the STRONGEST CONSCIOUSNESS COLLECTED during life cycle with SEEDS of re-birth i.e., CONSCIOUSNESS afflicted by CRAVING, EGO [I, ME, MINE] and CLINGING shall be able to ACQUIRE NEW BODY and new body thus acquired is able to COLLECT SEVERAL NEW CONSCIOUSNESS in new BIRTH CYCLE.

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Now Bhikkhus; although the CONSCIOUSNESS itself is NO-SELF (void, empty without any substance or real physical existence), it can only function by clinging to an ACQUIRED BODY IN PHYSICAL FORM, just like APPLES CLING to APPLE TREE. Just as a NEW APPLE TREE is born by SEEDS of an APPLE that perished or died in PAST, similarly ACQUIRED BODY takes shape based on PAST CONSCIOUSNESS afflicted by CRAVING and CLINGING that made the re-birth possible. Thus Bhikkhus, CONSCIOUSNESS afflicted by CRAVING and CLINGING is the CAUSE and CONDITION for a RE-BIRTH.

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Now, as per laws of dependent origination,-

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If there exists NAME-FORM [with mind-body], then there EXISTS 6 SENSE Media [Eye, Ear, nose, Tongue, Body, Mind]

If there exist 6 Sense Media then There EXISTS CONTACT [EYES make contact with an object]

For CONTACT, EXISTS FEELINGS [SENSATION]

For FEELINGS EXISTS CRAVING (SEED of Birth condition sowed by creating DESIRE in MIND]

For CRAVING EXISTS CLINGING [I, ME, MINE or THEM], SEED is getting stronger here]

Only the strongest CLINGING is the cause of becoming during the time of death

For CLINGING EXISTS BECOMING [Volitional Act; mental-physical or verbal, is performed]

and BECOMING is the cause of BIRTH [creation of CONSCIOUSNESS afflicted by condition for re-birth]

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Similarly, Bhikkhus, NAME-FORM is the condition for the creation of CONSCIOUSNESS and REVERSE is also true, i.e. CONSCIOUSNESS is the cause of NAME-FORM (BEINGS with 6 sense media).

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We collect 1000000's CONSCIOUSNESSES in a LIFE CYCLE, for example, as a child, we become aware of parents after birth thus creating 'PARENTS CONSCIOUSNESS', and subsequently 'RELATIVES CONSCIOUSNESS', 'EDUCATION CONSCIOUSNESS', 'WORK CONSCIOUSNESS', and so on and each CONSCIOUSNESS thus collected lurks as MIND, as we regard MIND as AGGREGATE OF ALL CONSCIOUSNESSES created and collected so far from birth till date,

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And Out of IGNORANCE, many of these CONSCIOUSNESSES that we created or collected by our actions, are afflicted by craving/aversion/EGO [I, ME MINE or them] and CLINGING which is the REAL CAUSE OF MISERY in this BIRTH and is also the cause of subsequent Re-Births cycles.

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Now Bhikkhus,

CONTACT is the CONDITION for the creation of the FIRST STAGE of CONSCIOUSNESS [for example when EYE makes contact with another BEING or tactile object], at this stage CONSCIOUSNESS is DETACHED, neutral, un-conditioned, does not carry seeds of craving or clinging. This 'CONSCIOUSNESS' IS 'OBJECTIVE; in nature, and that is why one is able to OBSERVE IT NEUTRALLY where the mind's EYE or inner vision is unaffected and is able to observe it unaffected, simply and objectively.

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It is at the STAGE of CRAVING and further CLINGING that creates subsequent additional leaves to above CONSCIOUSNESS that are afflicted by INTENT to perform VOLITIONAL ACTS [for example, desire to engage with visual object] which create a CHAIN of actions and reactions and thus aggregates of CONSCIOUSNESSES that are affected by EGO, desires and clinging.

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AND Bhikkhus; AT THE TIME OF DEATH one of these CONSCIOUSNESSES with STRONGEST SEEDS of Re-Birth CONDITIONS, becomes the cause of BECOMING and subsequent NEW BIRTH,

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What is the condition of a BIRTH, WHO is BORN? How does Birth manifest? What is the RESOLUTION OF A BIRTH to end the cycle of Birth and suffering?

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Bhikkhus;

The ULTIMATE goal of a CONSCIOUSNESS is to live an EXISTENCE where there is just BLISS and therefore a CONSCIOUSNESS continues to acquire HUMAN BODY till it has reached that HIGHER SELF and is MERGED with HIGHER CONSCIOUSNESS.

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Just like an APPLE with a SEED will manifest into MULTIPLE APPLES with help from the BODY OF an APPLE TREE, in the same way, a CONSCIOUSNESS afflicted by CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, manifests itself into SEVERAL CONSCIOUSNESS by descending into WOMB and ACQUIRES A BODY, and the body and mind thus produced is able to COLLECT 100's of CONSCIOUSNESS from birth till death.

.

If the SEEDS of an apple were not to get the required conditions that enable the BIRTH of an APPLE TREE, then the SEEDS themselves will decay and perish. Thus there is no birth of an apple tree and no subsequent birth of an apple;

similarly, Bhikkhus, if CONSCIOUSNESS afflicted by CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, if it does not get required WOMB to descend and acquire the body, then such a CONSCIOUSNESS, does not get chance to reach the GOAL OF A NIBBANA and MERGE with higher CONSCIOUSNESS and such a CONSCIOUSNESS continues to LURK in SPACE till it has acquired NEW BODY.

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The VERY relinquishing, letting go of CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, with respect to INTERACTION WITH ALL PHENOMENA during the life cycle shall STOP the BIRTH CYCLE, just like an APPLE who SEED has been destroyed does not acquire a new body of an apple tree and does not reproduce, in the same way, Bhikkhus, the CONSCIOUSNESS collected during the life cycle, if are rid of CRAVING/AVERSION/ DELUSION with respect to I, ME, MINE, and CLINGING, with respect to INTERACTION WITH ALL PHENOMENA during life cycle shall STOP the BIRTH CYCLE, as the required condition for a new birth has been annihilated.

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How to resolve an OCD (obsessive-compulsive disorder)

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No medicine is required as this is a disorder that can be corrected within a few days:

OCD (obsessive-compulsive disorder) is a repetitive action performed under the stress of a particular anxiety and panic situation). OCD is a perceived (I call them a fake action) symptom of an underlying problem that causes anxiety and thus subsequent OCD; meaning OCD actually DO NOT EXIST IF YOU DO NOT PERFORM THEM.

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One way to deal with this OCD is to cure the underlying cause but what if that underlying cause is Untreatable or takes a long time to resolve?

Does it mean you have to live with perception or fake actions (OCD) created by underlying causes forever?

Fortunately, we can separate OCD that is performed under any physical or logical trauma. So although that physical or logical trauma will remain BUT WE WILL train our self NOT TO PERFORM that OCD under any cause.

When dealing with anxiety and Panic attacks I have come to the following conclusion on how to resolve them. The following happens when we go through anxiety and panic situations:

1) Any occurrence of a continuous trauma causes OCD; meaning we begin to perform a repetitive action (OCD) that is harmful to us.

2) It is this OCD that keeps the underlying problem not only alive but also threatens our daily life.

3) Any anxiety issues could be resolved if you were able to CURE THE UNDERLYING CAUSE that causes anxiety issues.

But what If the underlying cause is untreatable or not known? Does it mean you live with problems for life?

4) The only way to RESOLVE THIS OCD in case of an unknown underlying cause or resolution of an underlying problem that causes anxiety is to 'do exactly opposite of what it is making us do'.

OCD is resolved when 'YOU STOP PERFORMING THAT OCD'.

5) What this means is that you RESOLVE THE OCD despite the underlying problem of anxiety still present as a form of some health issue.

6) PHYSICAL OCD is easy to resolve as all you have to do is NOT PERFORM that PHYSICAL ACTION that underlying stress or anxiety is asking you to perform. Just a few cancellations of that OCD under rigid self-resolution that "I WILL NOT PERFORM THIS OCD NO MATTER WHAT" will resolve the trauma.

PHYSICAL OCD RESOLUTION FORMULA: STOP PERFORMING THAT OCD under a definite self-resolution.

LOGICAL OCD

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LOGICAL OCD is different as in this case YOUR BRAIN IS PERFORMING SOME ACTIONS as a result of some underlying cause for example in the case of tinnitus the OCD in the form of continuous voices, buzzing, ringing, and whistling sound which takes different shapes is performed by BRAIN. No matter what but this is a LOGICAL OCD (no body part is used to perform actions) performed by the brain which is perceived or fake as I call it which is the result of the underlying cause which is either mild hearing loss or hyperacusis caused by loud noises.

One way to deal with this logical OCD is to cure the underlying cause of hearing loss or hyperacusis, but what if that underlying cause is not treatable or takes a long time to resolve?

LOGICAL OCD is resolved using a formula called "LOOK AWAY METHOD", meaning that you have to look far away from your body. That means one must shift the trauma to far away as if it is happening outside the body somewhere in the universe or maybe 8-10 feet away. Normally when

we ask people to "IGNORE THE REPETITIVE trauma that is produced by BRAIN" we achieve this "IGNORING" by "LOOK AWAY METHOD".

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PS:

Yes, Breathing exercises help a lot in these situations.

Also, you can try the following:

with a 'neutral state of mind (no fear)', one can either look at physical sensations of fear, anxiety, stress (as it happens), or any other sensations that start to engulf your body(just look at chest and stomach area for few seconds as the sensation start to engulf your torso). This watching of sensations engulfing your torso sometimes stops the anxiety altogether relieving you of OCD.

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MEDITATING ON STILLNESS

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Let's Meditate on stillness to bring your energy to the stillness that merges with the stillness of the surrounding. This is also a PATH to CALM DOWN BODILY FORMATIONS (anxiety, fears, mental hindrances, various sensations on the body, calming of phenomena that pass by that are in a state of flux)

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SADHAK has already understood that the HABIT PATTERN must change from 'wallowing in SENSATIONS OR incidents happening on body parts' to INSTEAD OBSERVING THEM with EQUANIMITY, Here we observe EVERY INCIDENT that the body is experiencing and all the observations are OBJECTIVE [without any perceptions or mental evaluation] and we maintain absolute EQUANIMITY [not create any craving or aversion, delusion or clinging] when observing any or all incident that the body part is experiencing at this moment.

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Also, every observation of body parts is done piece by piece, inch by inch, sometime holistically and other times part by part, a few seconds here and a few seconds there keeping the scanning of the body part being observed all the time afresh.'NEVER remain on any body part area for more than 2 seconds, keep moving top to bottom and bottom to top scanning the whole body during meditation (never scan in circles). If a specific area of a body part needs scanning, then continue to move within inflicted body part space moving 2 seconds here and 2 seconds there, never remaining at one location for more than 2 seconds.

All observations are OBJECTIVE with absolute EQUANIMITY maintained, eyes closed, and 'inner vision or mind's eye' is used to scan the body part.

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ACTUAL PROCESS step by step for meditating on stillness, scanning for any incidents that arise anywhere on body:

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Keeping the above rules in mind let's follow the meditation steps below:-

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Let's sit and close our eyes. The intent is to bring every body part to STILLNESS.

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Now, Look at the back side of your head, and continue to observe any sensation or any type of incident that the head is affected by at this time. Simply, continue to observe maintaining absolute equanimity without showing any craving, aversion, or delusion with respect to I, ME, MINE, or THEM, NOT CLINGING TO ANYTHING in the world of mind (Mental contents, thoughts) and Body(sensations and incidents of the body). At every step, you must learn to let go of craving, aversion, and delusion I, Me, Mine, Them) and clinging with respect to anything in the world of mind and matter (body).

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The INTENT is always to bring the body part being observed to MAXIMUM STILLNESS or CALMNESS, and once achieved then move to the next part of the body. Nevers top for more than 2 seconds, keep moving top to bottom and bottom to top scanning for any incidents arising on body parts, and if you notice any incident then just walk over it quickly with mind's eye or inner vision, your job is to simply observe every incident that you found on body parts, not missing even a single or minute incident.

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Similarly move to the TOP of the head, the entire FACE, NECK, CHEST, STOMACH, ABDOMEN, LEGS, and back side of the torso, and then back to the top of the head and repeat the process of observing body parts with the INTENT TO CALM BODILY and MENTAL FORMATIONS and BRING THEM TO MAXIMUM STILLNESS possible. CONTINUE TO FEEL THE STILLNESS. Move fast and scan the entire body top to bottom and bottom to top (never in circles)

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Continue to feel the STILLNESS of mind and body, but if one feels any type of sensation or INCIDENT that is affecting any of body part, then one must move the focus of their INNER VISION or MIND's EYE to observe that INCIDENT affecting body part till it has calmed down. Simply continue to observe that incident or sensation piece by piece for a few seconds, All observations are OBJECTIVE with EQUANIMITY maintained.

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Also, every observation of body parts is done piece by piece, inch by inch, sometime holistically and other times part by part, a few seconds here and a few seconds there keeping the scanning of the body part being observed all the time afresh.' Move fast, do not be in one place for more than 2 seconds. Simply observe and take note of incidents through your inner vision that you found and move further down or up.

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Sit in a STILL POSITION, with eyes closed, feeling the STILLNESS, ALERT TO ANY INCIDENT that may arise on body parts, and then move focus to observe that incident affecting the body maintaining objective observation and absolute equanimity, till the maximum stillness has been achieved. DO NOT REACT TO ANY INCIDENT ET ALL, simply observe them and move further.

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For example, in case of anxiety or panic or OCD symptoms, continue to observe TENSION or SENSATIONS that arises or builds up in the body on account of this anxiety or panic or OCD symptoms, and observe the tension or sensations affecting the body without giving any reaction, observe objectively and with equanimity, maintaining the calmness and stillness of mind and body. DO NOT REACT TO ANY INCIDENT, sensations, pain, etc. ET ALL, simply observe them and move further.

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Continue to perform meditation on STILLNESS a few times a day to bring mind and body to feel STILLNESS that surrounds mind and body.

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MEDICAL ISSUES ARE CREATED and SUSTAINED ARTIFICIALLY?

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Is not the medical industry work by creating myths and false test results as decided by pharma?

and so being an informed patient is a saved patient in today's world. Inhibitor class of meds or blocking or destabilizing very function through pills, the organ that otherwise manages the body function naturally is suppressed to create lifelong dependency on pills. In addition to this, pills create more medical issues as a side effect as one continues to take them consistently.

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In the allopathic way of treatment, they can not cure the following:-

1. ASTHMA (Can be resolved by breathing exercises)
2. High Blood Pressure (High BP) (resolved by sane food protocol and breathing exercises that take air deep into the stomach)
3. DIABETES type-2 (this is artificially created and sustained once you are on their pills) (Resolved By quitting root cause i.e the very pills that are prescribed and sticking to sane food protocol)
4. High acid issues (Hyperacidity, gastroparesis, these are artificially created and sustained once you are on their pills) [(RESOLVED By quitting root cause i.e the very pills that are prescribed and sticking to sane food protocol)]
5. even simple medical issue like CONSTIPATION has no cure in their methods [Resolved by cow ghee taken like medicines)

6. ALL TYPES OF MENTAL ISSUES like ANXIETY, PANIC Attacks, etc have NO CURE in the allopathic medium of western medicine forms. (resolve by meditation techniques, pranayama, breathing exercises, and VIPASSANA)

I Forgot to mention these 2 below :

TINNITUS:

For tinnitus medical industry have a solution in form of a MASKING device that creates WHITE NOISE to suppress the tinnitus voice BUT AT THE SAME TIME its electrical signals KEEP TINNITUS NOISE alive.

So, even in the case of tinnitus, they have devised the same method i.e. to suppress tinnitus noise but keep tinnitus alive through electrical signals that are emitted by masking device thus keeping NEURONAL ELECTRICAL ACTIVITY of the affected ear alive and ticking.

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AND What is the REAL SOLUTION I FOUND? (EARMUFFS 23 dB, or more when you wear them for at least 30-40 minutes silences the TINNITUS NOISE temporarily as NO neuronal electrical activity can be conducted in a VACUUM which is created by tightly fit EARMUFFS that surround the ears. Offocuse shifting tinnitus to the TMJ area is the next step to rid it permanently.

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Erectile dysfunction: ; And then there is this VIAGRA for erectile dysfunction (I Just researched it out of curiosity to see what they have done to this pill and was amused to see how they [Pharma's] continue to play games everywhere),

In the natural way of function; There is an ENZYME that is released that holds the erection and there is an ENZYME that is released to BRINGS DOWN the erection.

But with Viagra, what they do is to SUPPRESS THE ENZYME that BRINGS DOWN the erection, thus keeping the erection alive for longer durations. But what happens here is that after the pills' effect is subdued the ENZYME that was suppressed or INHIBITED goes into REBOUND and releases more than the required quantity, and that too at a time when penile erection has already subdued.

The result is that frequent usage of these pills may cause IMPOTENCE and dependence on pills due to suppression and subsequent REBOUND action of ENZYME that subdues the erection.

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While the above is easily cured in the AYURVEDA METHOD of treating medical issues. While all mental issues can be resolved in weeks if one understands spiritual science as taught by BUDDHA based on observation of SENSATION with principles of equanimity and objective observation.

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DO I OFFER TESTIMONY to what I said above? YES

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I came out of asthma through breathing exercises.

I came out of acid issues (Gastroparesis and hyperacidity) by following the 'food as medicine AYURVEDA approach'

I came out of Blood Pressure issues by sticking to sane food and quitting MILK SUGAR and processed foods.

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After knowing the conspiracy around pills and how they are designed to cause REBOUND, when I was taking an acid blockers class of medicines and how they cause REBOUND of the very issue for which they are given when one tries to quit them, I made my BROTHER QUIT DIABETES-Type-2 medicines by making him go through blood purifiers like MANJHISHTHA in AYURVEDA and fenugreek seeds grounded as a powder 1 Spoon after every meal in JUST 4-6 WEEKS.

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I CAME out of all mental issues by following techniques of meditation and spiritual science as taught in VIPASSANA.

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The medical industry as per my research works by destabilizing the very function that would otherwise be managed by that body organ naturally so as to stick patients to their pills lifelong. They [Pharma's] discovered long back that by INHIBITING the organ function through pills, they can make a ROLLER COSTER or REBOUND out of it and so patients can never leave pills lifelong.

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SO WHAT IS REQUIRED to CURE the medical issue?

QUIT THE VERY MEDICINES that are prescribed by following AYURVEDA, Breathing exercises, SANE FOOD PROTOCOL, quitting MILK, SUGAR, all processed foods, all Chinese sauces, and White flour. Use food as medicine protocol to handle the issue naturally (AYURVEDA)

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<https://youtu.be/L-7AdKaPYyg>

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HOW DIABETES Type-2 WAS INVENTED or MADE permanent?

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DISCLAIMER: This is my own research based on facts I understood and collected after I QUESTIONED as to WHY Pharma are DESIGNING PILLS that SUPPRESS or destabilize the very function which is supposed to manage the medical issue NATURALLY.

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Also, DOCTORS are NOT TO BE BLAMED HERE, as they are just following the protocol or LINE OF CURE as has been taught to them and also they have to survive in the SYSTEM that they have been made part of despite some doctors knowing the perils of medicines they prescribe, but they can do only so much.

** AYURVEDA is an ANCIENT INDIAN MEDICAL SCIENCE based on the principle of treating medical issues with the “using FOOD AS MEDICINE” principle. Ayurveda methods do not supply medicines, its based on HERBS, SPICES, and PRANAYAMA that cure diseases from the ROOT.

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Normally when one indulges in a FOOD LIFESTYLE of junk food with lots of SUGAR, then one may have elevated blood sugars, but when we go to DOCTORS and are prescribed PILLS to get rid of the issue, then my research says that you will be only making that issue permanent as the pills are DESIGNED to cause SPIKES and REBOUND when one tries to quit them thus making you a slave to pills for life.

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And WHY ARE THESE PILLS DESIGNED in this way to destabilize the very body function that manages it naturally in first place?

This is a QUESTION I want every patient and INFORMED person to ask DOCTORS AND PHARMA's ?

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INHIBITOR CLASS OF Medicines only suppress the body organ FUNCTION, which would manage the function naturally otherwise, but when this function is suppressed by pills, in long run the body organ managing the function destabilizes and thus DEPENDENCE ON PILLS is made permanent.

I only know one thing, that ‘metformin’ is your BOARDING PASS to permanent DIABETES Type-2. With Metformin first they would DESTABILIZE the Pancreases Insulin Management function. Next they will destabilize glycogenesis FUNCTION of LIVER to make you CANDIDATE for PERMANENT DIABETES -Type-2 patients.

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Now, let's come BACK TO HOW DIABETES Type-2 WAS INVENTED or MADE permanent.

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When the first time one goes to doctor and tests show elevated blood sugar levels, ‘METFORMIN’ is prescribed and the patient is TOLD to do EXERCISE and WALKS so that DIABETES can be prevented or cured.

But, what they do not tell you is that ‘METFORMIN’ is the very drug that destabilizes the INSULIN MANAGEMENT FUNCTION of PANCREASE when taken for long durations, as DAILY MANUAL AND ARTIFICIAL STIMULATION of PANCREASE to RELEASE INSULIN with HELP OF METFORMIN PILLS destabilizes the pancreases function of insulin management.

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What was ACTUALLY REQUIRED; the PATIENT should have been told to avoid FOODs that cause elevated blood sugar levels, along with BLOOD PURIFICATION protocol, and eating SANE boiled food along with a few natural herbs would have cured the issue from the root.

But, instead, they are prescribed ‘METFORMIN’, which is a FIRST STEP to DESTABILISE INSULIN MANAGEMENT FUNCTION of PANCREASE thus taking you closer to Permanent DIABETES TYPE-2.

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Now after 6 months or a year and due to regular use of metformin, when you perform diabetes tests, naturally the test results will show elevated sugars since due to INSULIN RESISTANCE is the result of EXCESS STORING OF INSULIN in FAT Cells due to regular manual stimulation of pancreas caused by metformin, now you are told that you will need a more enhanced protocol to manage diabetes type-2.

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So now NEXT, they give you another PILL that destabilize glycogenesis FUNCTION of LIVER to make you CANDIDATE for PERMANENT DIABETES -Type-2 patient FOR LIFE.

In the glycogenesis process which occurs in the LIVER at night, glucose is released back into the bloodstream to increase blood glucose concentrations, and WHEN this NATURAL FUNCTION of glycogenesis is SUPPRESSED, the REBOUND of the same occurs as soon as the effects of pills are reduced or diminished.

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This is known as BLOOD SUGAR ROLLER COASTER caused due to sudden spikes and REBOUND caused due to destabilizing of glycogenesis FUNCTION.

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Thus, having destabilized both PANCREASE insulin management and glycogenesis, DIABETES Type-2 is made PERMANENT and NOW YOU MUST take PILLS for LIFE to manage them.

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What is required to be asked is WHY PILLS ARE DESIGNED to MAKE ISSUE PERMANENT and NOT PROVIDE CURE FROM THE ROOT?

What is needed to DESTABILISE INSULIN management function of pancreases? Why destabilize glycogenesis FUNCTION of LIVER?

Is this the way DIABETES is treated ??

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in AYURVEDA which is ANCIENT MEDICAL SCIENCE that works based on breathing exercises and NATURAL HERBS and SPICES that cure MEDICAL ISSUES from the ROOT.

All one needs is, a SANE FOOD PROTOCOL with respect to that medical issue, BLOOD PURIFIER HERBS and SANE FOODS (boiled, grilled, steamed only, veg foods), and Breathing exercises and one is cured of any medical issue from the ROOT.

PATANJALI AYURVEDA (there are many other companies that provide Ayurveda-based permanent cure methods for medical issues which in WESTERN ALLOPATHIC FORM is taken as INCURABLE or IDEOPATHIC)

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THE CHOICE is YOURS,

DO YOU WANT PERMANENT CURE for Medical Issues? You must go for the ANCIENT AYURVEDA method based on the "FOOD AS MEDICINES" principle to deal with medical issues.

Or do you want to TAKE PILLS AFTER EVERY MEAL FOR LIFE? Then stick to the WESTERN Medicines formula.

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I tell you this from personal experience where they converted my one-off acidity to a permanent one by prescribing an acid blocker class of meds (PPI) which are designed to cause REBOUND and SPIKES if one tries to quit them thus making acid issues permanent and dependent on acid blockers class of meds for life.

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Off course, I went and quit them after 11 months of use and switched to AYURVEDA and I am Off pills for last 10 years now.

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Also, I made my BROTHER QUIT DIABETES-Type-2 pills through 1 spoon of fenugreek seed powder ground after every meal, along with AYURVEDIC BLOOD PURIFIER KADA like MAHA MANJHISHTA KADA or GILLOY, along with SANE FOOD PROTOCOL for few weeks and he has NOT TAKEN DIABETES PILLS since last many years.

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BREATHING EXERCISE to HELP get RID of DIABETES:

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Deep Inhale up to the stomach is a method only to be used during breathing exercises and during intense body exercises. In real life, Incoming air is observed only up to nose doors or nostrils (just outside nostrils). Deep Inhale shall not be practiced except during breathing exercises, pranayama or body exercises.**

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REGULAR BREATH: After the deep inhale method of breath, to bring the focus back to the regular breath at the nose doors, sit in a relaxed position, bring mind's focus back to just outside nose doors (nostrils) and continue to observe every inhale up-to the nose doors or nostrils for at least 2-3 minutes at a time.**

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Do the Following breathing exercise once every morning:

(Holding breathe in bending down position and deep inhale method)

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SIT in a relaxed upright position. Keep your mouth shut.

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Do regular natural breathing.

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Now, EXHALE 3-4 times.

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Any time AFTER 'next EXHALE', HOLD or PINCH your NOSE with index and thumb fingers, keeping your mouth shut,

.

Start counting 1001, 1002, 1003 Till you can't hold breathe anymore

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HOLD TILL MAXIMUM till the time you cannot hold anymore. (You must increase your hold time gradually to a minimum of 30-45 seconds)

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YOU MUST Hold till STRONG URGE TO BREATH.

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Finally, release your nose, keep your mouth shut, "KEEP your head and nostrils facing sky above 90 degrees up", and LET THE INHALE TRAVEL UP TO THE STOMACH FOR EVERY INCOMING AIR. EXHALE is simply observed as it flushes out.

Observing EXHALE also is a MUST after observing each Incoming air or Inhale.

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** After releasing the nostril hold, it is important to KEEP your head and nostrils facing the sky straight above, to enable INHALE air to reach easily up your stomach as the inhaled air travels from your nostrils and fills up your stomach for "6-8 BRETAHE ONLY". YOU MUST OBSERVE every INCOMING AIR going up to STOMACH for each inhale. You must also OBSERVE EVERY EXHALE.

,

Now, BRING head and face back to normal position, and do a natural inhale exhale for at least 8-10 breaths, you must look away to vacuum around you, and ignore nose while doing so.

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You may repeat the above steps once more after a minute's pause.

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PLEASE NOTE: ** Also you must use your own best mind and judgment when following any of my posts or blogs, as I am NOT a DOCTOR, but a PERSON with capabilities who can carry out extraordinary RESEARCH on issues that I come across. **

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Is the CONSPIRACY of THE WESTERN medical treatment MODEL based on the "LINE OF TREATMENT TO MANAGE THE ISSUE and NOT PROVIDE CURE"?

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The WESTERN FORM of MEDICINE is based on a REVENUE BASES MODEL, where a PATIENT MUST COME BACK TO THEM FOR PILLS every fortnight so that huge hospital properties TAXES and high costs of medical education can be RECOVERED.

.

They (PHARMA's) discovered long back that if they PROVIDE CURE then the medical industry can not be sustained profitably. So, instead, they CHOSE TO PROVIDE "MANAGEMENT OF MEDICAL ISSUE that does not CURE it but manages it for lifelong.

Thus, for all medical issues 'LINE OF TREATMENT BASED ON MANAGING THE ISSUE MODEL OF TREATMENT' was promoted in the name of commerce and profits.

.

And How did they [Pharma;'s] achieve it? Pharma's discovered that if they are able to DESTABILIZE OR SUPPRESS OR INHIBIT the very organ that would otherwise manage the medical issue NATURALLY, then that organ starts to malfunction, causing REBOUND and SPIKES. Thus dependence on PILLS to manage the function becomes a necessity and PATIENT CAN NEVER COME OUT OF the LOOP as long as they are on pills, as the same pills are designed to make sure that the organ managing the function naturally remains suppressed and subsequently destabilized and thus ensures dependence on pills for life.

.

Now you see why patients of Diabetes (destabilized pancreas and glycogenesis) , gastroparesis, or hyperacidity (destabilized through acid blockers class of meds (PPI, H2 Blockers), TINNITUS [kept alive by a masking device that ensures electrical or neuronal activity in ear remains active thus TINNITUS remains active as long as one uses masking device], ASTHMA, and simple issues like CONSTIPATION do not have a cure but line of treatment based on managing the issue life long.

.

So now, if they discovered DIABETES then they did not provide a cure for it, but they instead chose to destabilize the pancreas insulin function as well as the glycogenesis process to make diabetes type-2 permanent. Same for Gastroparesis which is the result of hyper-acidity, where they inhibit or suppress Proton Pump Inhibitors that manage the acid release function of the stomach for the digestion of food and so on.....

.
MEDICAL ISSUES ARE CREATED and SUSTAINED ARTIFICIALLY?

.
Is not the medical industry work by creating myths and false test results as decided by pharma?

and so being an informed patient is a saved patient in today's world. Inhibitor class of meds or blocking or destabilizing very function through pills, the organ that otherwise manages the body function naturally is suppressed to create lifelong dependency on pills. In addition to this, pills create more medical issues as a side effect as one continues to take them consistently.

.
In the allopathic way of treatment, they can not cure the following:-

1. ASTHMA (Can be resolved by breathing exercises)
2. High Blood Pressure (High BP) (resolved by sane food protocol and breathing exercises that take air deep into the stomach)
3. DIABETES type-2 (this is artificially created and sustained once you are on their pills) (Resolved By quitting root cause i.e the very pills that are prescribed and sticking to sane food protocol)
4. High acid issues (Hyperacidity, gastro paresis, these are artificially created and sustained once you are on their pills) [(RESOLVED By quitting root cause i.e the very pills that are prescribed and sticking to sane food protocol)]
5. even simple medical issue like CONSTIPATION has no cure in their methods [Resolved by cow ghee taken like medicines]
6. ALL TYPES OF MENTAL ISSUES like ANXIETY, PANIC Attacks, etc have NO CURE in the allopathic medium of western medicine forms. (resolve by meditation techniques, pranayama, breathing exercises, and VIPASSANA)

I Forgot to mention these 2 below :

****TINNITUS****:

For tinnitus medical industry have a solution in form of a MASKING device that creates WHITE NOISE to suppress the tinnitus voice BUT AT THE SAME TIME its electrical signals KEEP TINNITUS NOISE alive.

So, even in the case of tinnitus, they have devised the same method i.e. to suppress tinnitus noise but keep tinnitus alive through electrical signals that are emitted by masking device thus keeping NEURONAL ELECTRICAL ACTIVITY of the affected ear alive and ticking.

.
AND What is the REAL SOLUTION I FOUND? (EARMUFFS 23 dB, or more when you wear them for at least 30-40 minutes silences the TINNITUS NOISE temporarily as NO neuronal electrical activity can be conducted in a VACUUM which is created by tightly fit EARMUFFS that surround the ears. Offocuse shifting tinnitus to the TMJ area is the next step to rid it permanently.

.
**Erectile dysfunction: **; And then there is this VIAGRA for erectile dysfunction (I Just researched it out of curiosity to see what they have done to this pill and was amused to see how they [Pharma's] continue to play games everywhere),

In the natural way of function; There is an ENZYME that is released that holds the erection and there is an ENZYME that is released to BRINGS DOWN the erection.

But with Viagra, what they do is to SUPPRESS THE ENZYME that BRINGS DOWN the erection, thus keeping the erection alive for longer durations. But what happens here is that after the pills' effect is subdued the ENZYME that was suppressed or INHIBITED goes into REBOUND and releases more than the required quantity, and that too at a time when penile erection has already subdued.

The result is that frequent usage of these pills may cause IMPOTENCE and dependence on pills due to suppression and subsequent REBOUND action of ENZYME that subdues the erection.

.
While the above is easily cured in the AYURVEDA METHOD of treating medical issues. While all mental issues can be resolved in weeks if one understands spiritual science as taught by BUDDHA based on observation of SENSATION with principles of equanimity and objective observation.

.
DO I OFFER TESTIMONY to what I said above? YES

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I came out of asthma through breathing exercises.

I came out of acid issues (Gastroparesis and hyperacidity) by following the 'food as medicine AYURVEDA approach'

I came out of Blood Pressure issues by sticking to sane food and quitting MILK SUGAR and processed foods.

.
After knowing the conspiracy around pills and how they are designed to cause REBOUND, when I was taking an acid blockers class of medicines and how they cause REBOUND of the very issue for which they are given when one tries to quit them, I made my BROTHER QUIT DIABETES-Type-2 medicines by making him go through blood purifiers like MANJHISHTHA in AYURVEDA and fenugreek seedes grounded as a powder 1 Spoon after every meal in JUST 4-6 WEEKS.

.
I CAME out of all mental issues by following techniques of meditation and spiritual science as taught in VIPASSANA.

.
The medical industry as per my research works by destabilizing the very function that would otherwise be managed by that body organ naturally so as to stick patients to their pills lifelong.

They [Pharma's] discovered long back that by INHIBITING the organ function through pills, they can make a ROLLER COSTER or REBOUND out of it and so patients can never leave pills lifelong.

.

SO WHAT IS REQUIRED to CURE the medical issue?

QUIT THE VERY MEDICINES that are prescribed by following AYURVEDA, Breathing exercises, SANE FOOD PROTOCOL, quitting MILK, SUGAR, all processed foods, all Chinese sauces, and White flour. Use food as medicine protocol to handle the issue naturally (AYURVEDA)

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MINDFULNESS MEDITATION [Correct Method explained by a SWAMI]

Vedanta Society of New York @VedantaNY

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Found a very good video on MINDFULNESS MEDITATION,
please follow this instead of my explanations in blog posts written by me.



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https://youtu.be/Pl_aTKDkOvs

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Venerable Sir;

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How do BEING'S TRANSCEND material nature [by meditating on INTENSITY]; the FEELINGS and SENSATIONS brought through 6 sense media, which is the real cause of Being's misery?

.

Monks,

The law of nature is such that when one is ALERT TO arising of sensations and one is able to objectively observe and discern these sensations and feelings and treat them as of MATERIAL NATURE and knows the futility of suffering them, one sees them objectively and discards them immediately after discerning them thoroughly, then one has understood how to transcend the feelings and sensations brought about through 6 sense media.

.

1)

Monks;

When the monk sees a "FEAR" arising, he then starts to discern it OBJECTIVELY (detached) AND WITH EQUANIMITY (does not react), as follows;

That; such and such is the feeling of SENSATION OF 'fear', such and such is this SENSATION's intensity, and then he starts to ask himself;

.

Do I need to be affected by this SENSATION OF FEAR? 'NO'

Am I supposed to DISCARD THIS SENSATION as just another material sensation and let go of it? 'YES'

.

With this knowledge as soon as a SENSATION of FEELING OF '**FEAR**' ARISES, the monk discerns it as a MATERIAL NATURE brought about by one or more of 6 sense media, and after thoroughly understanding its character, feel, and intensity of the SENSATION of **fear**, he simply discards it, lets go of it with the knowledge that ALL SENSATIONS, and FEELINGS are of material nature born out of interaction with 6 sense media, and there is NO POINT SUFFERING THEM.

.

2)

Monks;

When the monk sees sensations of "**DEPRESSION**" arising, he then starts to discern it OBJECTIVELY (detached) AND WITH EQUANIMITY (does not react), as follows;

That; such and such is the feeling of SENSATION OF DEPRESSION, such and such is this SENSATION's intensity, and then he starts to ask himself;

.

Do I need to be affected by this SENSATION OF DEPRESSION? 'NO'

Am I supposed to DISCARD THIS SENSATION as just another material sensation and let go of it? 'YES'

.

With this knowledge as soon as a SENSATION or FEELING of **DEPRESSION** ARISES, the monk discerns it as a MATERIAL NATURE brought about by one or more of 6 sense media, and after thoroughly understanding its character, feel, and intensity of the SENSATION, he simply discards it, lets go of it with the knowledge that ALL SENSATIONS, FEELINGS are of material nature born out of interaction with 6 sense media, and there is NO POINT SUFFERING THEM.

3)

Monks;

When the monk sees sensations of "**BEING HUMILIATED**" arising, he then starts to discern it OBJECTIVELY (detached) AND WITH EQUANIMITY (does not react), as follows;

That; such and such is the feeling of SENSATION OF "**BEING HUMILIATED**", such and such is this SENSATION's intensity, and then he starts to ask himself;

.

Do I need to be affected by this SENSATION OF "BEING HUMILIATED"? 'NO'

Am I supposed to DISCARD THIS SENSATION as just another material sensation and let go of it? 'YES'

.

With this knowledge as soon as a SENSATION or FEELING of "**BEING HUMILIATED**" ARISES, the monk discerns it as a MATERIAL NATURE brought about by one or more of 6 sense media, and after thoroughly understanding its character, feel, and intensity of the SENSATION, he simply discards it, lets go of it with the knowledge that ALL SENSATIONS, FEELINGS are of material nature born out of interaction with 6 sense media, and there is NO POINT SUFFERING THEM.

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Monks; This is the PATH TO TRANSCENDING MATERIAL NATURE.

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Observing BODY SENSATIONS as ARISING AND PASSING AWAY ('SENSE or AWARENESS OF ANICCA or ANITYA aka ARISING and PASSING AWAY'] June-8-2023

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#VIPASSANA #TeachingsOfBuddha #BUDDHA #SENSATIONS #ANICCA #ANITYA

Bikkhu's;

Body afflicted with GROSS or SUBTLE sensations is contemplated as follows;-

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When afflicted by SENSATIONS, one shall follow the rule of arising and passing away and observe them with the knowledge that they are IMPERMANENT, unsatisfactory, and 'no-self'.

.

Here the IMPERMANENT nature of sensations is identified by observation of the most intense sensation alive in PRESENT MOMENT as directed by the mind, and as it ARISES and mind simply sees it's arising, and then the mind simply moves to observe NEXT ARISING SENSATION and PREVIOUS SENSATION is simply understood as a sensation that PASSED AWAY (ANITYA or ANICCA).

That means; when observing any arising sensation, it shall be understood that the previous arising has already passed away.

.

The unsatisfactoriness of sensation is understood as 'there is an element of suffering in all body sensations' and NO-SELF is understood as 'THERE IS NO PHYSICAL EXISTENCE OF FEELING of SENSATION, as they manifest from time to time and appear as arising and passing away when observed with 'SENSE OF ANICCA or ANITYA' aka 'ARISING and PASSING AWAY'

.

Thus; when inflicted with any BODY SENSATION (Cut, Itch, Pain of any type, etc), one shall TRAIN THEMSELVES to 'observe the SENSATION as ARISING and PASSING AWAY, specifically focusing on observing INTENSITY of sensation', WITHIN INFLICTED BODY PART AREA.

For this simply use your inner vision to observe the 'MOST INTENSE sensation' that has grabbed your mind's attention and simply observe its arising , specifically focusing on observing INTENSITY of sensation.

.

To illustrate this as an EXAMPLE OF BUBBLES That are arising and passing away when the WATER IS BOILED:

Here; one shall see or observe an ARISING BUBBLE that is VISIBLE to your EYE in the 'present moment', and as the bubble arises and passes away, your EYE simply moves to observe the NEXT ARISING BUBBLE that is automatically visible to your eye, without you intending to SELECT the next water bubble. Every observation of the next arising water bubble is seen as the passing away of the previous water bubble. Usually, the water bubble that is most intense and is jumping takes your attention and in a similar way the MOST INTENSE SENSATION grabs the mind's attention as the next arising sensation WITHIN INFLICTED BODY PART AREA.

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THIS IS HOW ONE SHALL OBSERVE when inflicted with BODY SENSATIONS of ANY TYPE (gross, subtle, or intense)

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**** Transcending the material nature [Another perspective]; ** 23-June-2023**

Monks;

The habit pattern must change from a desire to engage with 'material nature' that is the result of interaction with 6 sense media to 'LET GO OF them', and abandon them whenever they are felt.

Monks;

If we are depressed; because we have the desire to be depressed, feel sorry for ourselves.

If we are fearful; because we have a desire to be fearful,

If we are anxious; because we have a desire to be anxious,

.

But if we learn to LET GO OF material nature in all forms as soon as they are felt, and abandon them, then monks we have learned to TRANSCEND THE MATERIAL NATURE.

The desire to experience the material nature must be let go of with the knowledge that what is not visible, is NO-SELF, and can only be felt is an illusion and so the desire to experience or engage with them must be let go as soon as the material nature is felt in any form.

.

Monks;

.

Every time I feel the **ANXIETY**, and feel anxious, I remind myself;

Oh; this is just a 'material nature', the result of the interaction of 6 sense media.

And so Monks;

What is not visible and can only be felt, does not have a physical presence, and so the desire to experience or engage with them must be 'let go' as soon the material nature is felt in any form.

.

Every time I feel the FEAR, and feel FEARFUL, I remind myself;

Oh; this is just a 'material nature', the result of the interaction of 6 sense media.

And so Monks;

What is not visible and can only be felt, does not have a physical presence, and so the desire to experience or engage with them must be 'let go' as soon the material nature is felt in any form.

.

Every time I feel 'HUMILIATED or dishonored' and feel DISHONORED, I remind myself;

Oh; this is just a 'material nature', the result of the interaction of 6 sense media.

And so Monks;

What is not visible and can only be felt, does not have a physical presence, and so the desire to experience or engage with them must be let go as soon the material nature is felt in any form.

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Monks; This is how one shall TRANSCEND THE MATERIAL NATURE, guided by compassion and lovingness one shall stress to TRANSCEND THE MATERIAL NATURE in all forms.

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Anatomy of ANAPANA MEDITATION on Incoming and Outgoing Air [Gross v/s Subtle observation of air] at nose door or at nose tips along with VIPASSANA BODY SCAN [July-27-2023]

ANAPANA Meditation on BREATH [July-27-2023]

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#vipassana

#SpiritualScience #buddha

ANAPANA Meditation on BREATH [July-27-2023] [START]

(with mind's eye, Observing each Inhale Air and Exhale Air After explicit exhale)

(Within NOSE 90% Meditation , At nose doors 10%, at nose doors at top of nostrils 10% , within Nose 90%)

#VIPASSANA #BUDDHA #ANAPANA

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_____ Anapana Meditation on BREATH explained- July-28-2023 [START]

breath location "A- Anywhere inside of nose"; breath locations "B-Nose door entry and C-nostril entry at top"

EXPLICIT EXHALE FIRST IS A MUST to set rhythmic breath backward forward in motion. EXPLICIT EXHALE FIRST will set RHYTHMIC BREATH Backward (Inhale) and Forward (Exhale) in automatic

motion and then all one has to do is to sit and observe each Inhale air and exhale air without missing even a single breath with inner vision FIRMLY FIXED at breath location (A,B or C) selected for observation.

DO an EXPLICIT EXHALE whenever the breath has become shallow or disappeared.

Just as in bow and arrow example; We stretch the bow string and release the arrow at the point bow string stretched to maximum,

Similarly, inner vision fixed firmly at nose door entry, we observe inhale air once it is stretched to maximum and then release exhale exactly at the point inhale air reached maximum.

*

Please note that; we observe inhale air until it has reached maximum stretch point, then we observe the inhale air exactly at the point it reaches maximum stretch. Simply speaking exhale air is always observed exactly from the point inhale air reached its maximum stretch.

*

We observe inhale air until it reaches maximum stretch, inner vision firmly fixed at nose doors entry, and observe exhale air exactly from the point inhale air reached its maximum stretch.

.

At breath location B-Nose door entry and C- nostril entry at top, The inner vision is firmly fixed at breath location and inhale air is observed as it stretches to maximum, and exhale is observed from the point inhale air reached its maximum.

.

Inner vision firmly fixed at At breath location "A- Anywhere inside of nose", Inhale air is simply observed as it reaches inside of nose and then reaches its maximum stretch, and exhale is observed from the point inhale air reached its maximum. Please note that; we observe inhale air until it has reached maximum stretch point, then we observe the inhale air exactly at the point it reaches maximum stretch, and exhale is observed at the point inside of nose, where inhale air reached its maximum.

.

Breath Location-A (80%-90% meditation is done inside of nose, rest 10% to 20% meditation of breath is done at Breath Location B & C at nose doors entry.

One may optionally keeps switching between Breath Location A within Nose, and any of breath location B&C at nose door every few minutes.

_____ Anapana **Meditation on BREATH** explained- July-28-2023 [END]

ANAPANA Breath observation

meditation July-27, 2023

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Breath Location [from inside of nose] = 'A-anywhere within.inside Nose', or 'B-at nose doors/nostrils entry from inside of nose', or 'C-at top narrow portion of nostrils at nose doors from inside of nose',

90% of meditation on breath is done within NOSE.

.

Inner vision firmly fixed at "breath location from inside of nose" (usually breath locations- A, one observes gush of inhale air that enters nostrils and exhale air as it exits nostrils from the point up to which inhale air reached.

NOTE: The EXHALE is done exactly at the point/location upto which the inhale air reached. Thus, one observes inhale air as it enters the nose and observes it up to the point where inhale air reached within nose, and exhale is done exactly at the point where inhale reached. The EXHALE is not done out of nose doors/nostrils entry, but from the point where inhale air was received within nose.

.

The breath observation resembles Rocking chair like movement when breath is observed at location B-nose doors & C-top of nostrils, where chair is inner vision fixed at location, and movement of chair back is point up-to which inhale air reaches backward and returns from the same point (exhale), and attention is again fixed back on breath location after each such observation of single breath (inhale and exhale = one breath), and thus, continuous breath is observed as rocking chair like backward and forward movement while inner vision is firmly fixed at 'breath location'. EXHALE never occurs at nose door entry/nostril entry, but from the exact point where inhale air reached during observation of inhale air. **90% of meditation on breath is done within NOSE.**

STEPS:-

1)

Close your eyes. Mind's eye or Inner vision firmly fixed at breath location; Do an EXPLICIT EXHALE to set Rhythmic breath backward forward in motion. You may do an 'explicit exhale' anytime breath becomes shallow or mild.

Also, you must Observe the 'Inhale' air and exhale air at breath location A- Anywhere within nose, and rocking chair like movement when observing breath at breath location B & C, with inner vision firmly fixed at breath location chosen for breath observation.

2)

Observe 'exhale air' as it returns or flushes out EXACTLY from the point up to which inhale air was received. For example, if inhale air reached 1 inch inside nose away from breath location where inner vision is fixed, then exhale air is observed as returning from the point 1 inch away from breath location. What this means is that EXHALE never occurs from nose door entry/nostril entry, but from the point where inhale air reached during observation of inhale air.

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Continue to observe breath [each inhale and each exhale] this way for many minutes, without missing even a single inhale or exhale for many minutes.

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Breath Location = 'A-within Nose', or 'B-at nose doors', or 'C-at top narrow portion of nostrils at nose doors',

Breath Location [from inside of nose] = 'A-anywhere within.inside Nose', or 'B-at nose doors/nostrils entry from inside of nose', or 'C-at top narrow portion of nostrils at nose doors from inside of nose',

.

NOTE: The EXHALE is done exactly at the point/location upto which the inhale air reached. Thus, one observes inhale air as it enters the nose and observes it up to the point where inhale air reached within nose, and exhale is done exactly at the point where inhale reached. The EXHALE is not done out of nose doors/nostrils entry, but from the point where inhale air was received within nose.

=====

FIX your INNER VISION FIRMLY at breath location A-Anywhere within NOSE, B-at whole nose door, at the entry of nostrils' and Finally 'C- top entry of nostril, tiny area, nose tip at the top area of nostril'. 90% of meditation on breath is done within NOSE.

Through inner vision, We continue to observe breath at BREATH LOCATION SELECTED for observation of breath IGNORING THE NOSE and keeping focus of inner vision FIRMLY only on 'Breath Location'. 90% of meditation on breath is done within NOSE.

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Breath Location = 'A-within Nose', or 'B-at nose doors', or 'C-at top narrow portion of nostrils at nose doors',

.

Usually one starts at Breath Location 'A', MOVING to Breath Location 'B' and finally Breath Location 'C' before stopping the meditation on breath.

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Sit RELAXED in lotus position or on chair.

All breathing observation meditation are performed in still motionless position with closed eyes. Never do breath observation meditation when in motion or walking. **90% of meditation on breath is done within NOSE.**

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Now, CLOSE YOUR EYES. USE your INNER VISION or MIND's EYE on a FIXED Breath Location = 'A-within Nose', or 'B-at nose doors', or 'C-at top narrow portion of nostrils at nose doors';

Focus your inner vision firmly at Breath Location [A, B or C]; **90% of meditation on breath is done within NOSE.**

Each breath observation meditation must start with EXHALE first.

EXPLICIT EXHALE FIRST IS A MUST.

Usually one starts at Breath Location 'A' for few minutes, MOVING to Breath Location 'B' for few minutes and finally Breath Location 'C' before stopping the meditation on breath.

.

EXPLICIT EXHALE FIRST will set RHYTHMIC BREATH Backward (Inhale) and Forward (Exhale) in automatic motion and then all one has to do is to sit and observe each Inhale air and exhale air without missing even a single breath with inner vision FIRMLY FIXED at breath location (A,B or C) selected for observation.

.

Simply continue to observe Inhale air and exhale air, your inner vision firmly fixed at at breath location selected for breath inhale and exhale observation. If after some time you do not feel the breath at breath location, you shall still continue to maintain your inner vision FIXED at breath location selected, and continue to observe the AIR inhale and air exhale. You may do an EXPLICIT EXHALE from breath location, if you feel that breath has disappeared or become shallow.

.

MOVE from Breath Location A to B and finally C after every few minutes or fixed number of minutes decided by you.

.

One may do an explicit EXHALE when one sees breath slowing down or going invisible, so that rhythmic motion of backward and forward movement of breath is always automatic so that sadhak just sits there and simply observes each inhale air and exhale air as it comes in at breath location and goes out from breath location without missing even a single breath, mind's eye fixed firmly at 'Breath Location' selected [A,B or C] for breath observation.

.

Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both Inhale AIR as well as Exhale Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

.

DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out

RENOUNCING or let go, all sense media 'feelings and thoughts', I breathe In and Out

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', I breathe In and Out

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

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ANAPANA Meditation on BREATH [July-9-2023] [END]

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+++ TWO Types of ANAPANA MEDITATION, GROSS and SUBTLE observation?

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1)

For GROSS OBSERVATION OF AIR,

is to observe Breath at Location Within Nose-A, Nose doors- B or To of nostrils-C as mentioned above. Here a SADHAK makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

.

DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), observe incoming air and outgoing air

RENOUNCING or let go, all sense media 'feelings and thoughts' observe incoming air and outgoing air

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', observe incoming air and outgoing air

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, observe incoming air and outgoing air

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I observe

incoming air and outgoing air

.

2)

SUBTLE OBSERVATION of TOUCH OF AIR [CONTACT];

Incoming air, that MAKES CONTACT with NOSE TIPS (nostril border).

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Subtle observation of touch of incoming at border of nostrils (nose tips). Here we do not observe air, but the object of meditations is holistic observation of touch of air or CONTACT, all the places where air made contact with nose tips [nostril borders] during incoming air or inhale.

Mind's eye or inner vision is focused holistically at both nose tips and every contact or touch of air is observed. Observe outgoing air as it flushes out.

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INSIGHT MEDITATION OR VIPASSANA body scan meditation

is the TOOL we use to ERADICATE ALL mental and physical DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

+++++ The truth of suffering,

is to be fully understood by a SADHAK, the craving and defilements which originate it are to be abandoned or let go, Nibbana as final goal from suffering is to be realised, and the Noble Eightfold Path that leads to deliverance is to be developed. The SADHAK, who has completed these four is the "Arahat", the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

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+++ What is GROSS OBSERVATION of BREATH V/S SUBTLE OBSERVATION of Breath?

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The Incoming air and outgoing air observation Within Nose or at NOSE DOOR is a GROSS OBSERVATION of breath. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "AIR". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY or JUST OUTSIDE NOSE DOOR, and one then, observes

Incoming air and outgoing air, without missing even a single inhale or exhale.

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The "CONTACT or touch of AIR observation at NOSE TIPS" (both oval shaped nose tips, or border skin of nostrils or at upper lip) is a SUBTLE OBSERVATION of breath.

Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "both oval shaped NOSE TIPS or upper lip". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY AT both oval

shaped NOSE TIPS, and one then, observes 'CONTACT SURFACE OF SKIN on nose tips' where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

.
The "TOUCH OF AIR" is a SENSATION, and all SENSATIONS including vibrations, are observed with ANICCA CONSCIOUSNESS i.e., we do not create desire or un-desire for any sensations that arise at nose tip or upper lip whether pleasant or unpleasant, with thorough understanding that all sensations are impermanent and they have element of suffering in them. Just like term NO-SELF or VOID is associated with mental contents, impermanence (ANICCA or ANITYA) and un-satisfactoriness is associated with SENSATIONS, VIBRATIONS and WAVES running through body.

.
We abandon the mental images with the KNOWLEDGE that the MENTAL CONTENT or IMAGES are 'not real', formed just-now and 'an illusion' and so there is no point in reacting to what is an illusion and thus mental content images are abandoned without giving unwholesome reaction to them.

.
Similarly, ANICCA is realized by following MINDS FOCUS that keeps shifting from one sensation to another and we are simply supposed to objectively observe sensations that is focus of mind's eye at "present moment" and we maintain absolute equanimity with though understanding that ALL SENSATIONS are impermanent and with every shift of mind's focus that signals us to move to next sensation, ANICCA or ANITYA is realized as we see that sensation that was mind's focus earlier has mellowed down or taken a back seat as the mind's focus has automatically shifted to next sensation.

.
This SUBTLE OBSERVATION techniques are also used when "observing sensations". When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then "we observe sensations at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

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VIPASSANA BODY SCAN (How to)

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We can summarise ANAPANA MEDITATION as 3 steps:

- 1.

Observe Breath within Nose (90% time) or at nose doors (10% time) .

2.

Observe “every INCOMING AIR and OUTGOING AIR” mind’s vision fixed within nose or at nose doors from inside of nose.

3.

Observe “CONTACT of incoming air at both oval shaped nose tips” [nostrils borders] , mind’s vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes]

4.

ONE MUST continue to SWITCH between STEP-2 and other steps every 10-20 minutes for at least few minutes of step-2 air observation at nose doors.

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One can move directly to “” VIPASSANA body scan”” in sitting positions and “sensation observation” either in sitting or sleeping position, after any of step 2 or step 3. THE SADHAK MUST NOT create PASSION or liking towards vibrations being observed any time during ANAPANA meditation and all vibrations and sensations must be observed with chants of ANICCA or ANITYA.

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Vipassana body scan, is done in 2 steps:

Vipassana body scan, is done in 2 steps:

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a.

A SADHAK, having completed ANAPANA meditation steps as above for minimum required durations of at least 10-15 minutes, moves to Vipassana body scan and subsequent observation of **body sensation** DIRECTED BY MIND.

b.

c.

BODY SCAN LOCATIONS are in order of sequence, top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet’s, torso from behind, neck from behind and head from behind back to top of head.

d.

During Vipassana Body MANUAL SCAN, with closed eyes, a SADHAK fixes his mind’s eye or inner vision at ‘top of head’, feels the entire scalp or head as the breathe pushes through scalp for 2-3 breathes, scans entire scalp [every centimetre] or head with mind’s eye, hunts for any sensation on scalp or head, and if any sensations are found observes them with chants of ANICCA or ANITYA, then moves to NEXT BODY PART for and repeats the same process again for face, neck, shoulders,

both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head.

e.

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f.

STEP-1: - MANUAL BODY SCAN through inner vision or mind's eye from top head to bottom feet, covering every inch of body part through mind's eye, moving top to bottom, bottom to top, sideways top to bottom, sideways bottom to top, inch by inch initially, and then doing quick multiple QUICK sweeps in similar manner, top to bottom, bottom to top, sideways top to bottom, sideways bottom to top.

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In this case we MANUALLY try to observe or feel sensations during scanning every inch of body part area at location selected, we do not stop at any sensation or do sensation observation here, as soon as sensations is understood at location selected (top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head), we simple observe it for a second with equanimity and move to next body part location. What is important is that we must find or feel at least one sensation at body part location selected during body scan and as soon as at least one sensation is found and we have covered every inch of body part location scan with mind's eye, we move to next location.

.

THIS MANUAL VIPASSANA BODY SCAN MAY TAKE 10-15 minutes to 30 or more minutes depending on SADHAK's experience with body scan process. After body scan is over, one may undertake ANAPANA meditation of AIR observation at nose doors for at least 5 minutes and then move to observe body sensations "DIRECTED BY MIND", as last part.

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The body scan "DIRECTED BY MIND", is usually done is sitting position only but one can now move to observing body sensation DIRECTED BY MIND, either in sitting position or sleeping position to complete the whole process.

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g.

STEP-2: -MANUAL VIPASSANA BODY SCAN is now stopped. **Observing body sensation** "DIRECTED BY MIND" process has now started. One may choose to do this either in sitting position or in sleep position [normally at this point, I choose to observe sensation in sleep position];

h.

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BODY SENSATION observation is now started as DIRECTED BY MIND, moving from one sensation to another as directed by mind. This is ANICCA or ANITYA observation of SENSATION DIRECTED

BY MIND, where one does not CHOOSE which sensation to observe. In this case a SADHAK focuses on MIND's direction to SELECT and observe the sensation and then SADHAK continues to observe that sensation with mind's eye with objective detached observation, maintaining absolute equanimity, does not react, does not create any passion, aversion, EGO(I, ME, MINE) with respect to sensation being observed, but at the same time SADHAK is alert to mind which may signal at certain time to move mind's eye to OBSERVE NEXT SENSATION, thus leaving previous sensation to take a back seat. This way a SADHAK continues to move from one sensation to another as signalled by mind.

This BODY SENSATION observation DIRECTED BY MIND is an experience of ANICCA OR ANITYA, may be done for at least 5-10 minutes or more, before closing the meditation process for good.

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MEDITATING ON BODY SCAN to resolve
all kinds of MIND/Mental issues [11-July-2023]

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Monks;

This METHOD is also a PATH to CALM DOWN BODILY FORMATIONS (anxiety, fears, mental hindrances, various sensations on the body, calming of phenomena that pass by that are in a state of flux)

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SADHAK has already understood that the HABIT PATTERN must change from 'wallowing in SENSATIONS OR incidents happening on body parts' to INSTEAD OBSERVING THEM with EQUANIMITY, Here we observe EVERY INCIDENT that the body is experiencing and all the observations are OBJECTIVE [without any perceptions or mental evaluation] and we maintain absolute EQUANIMITY [not create any craving or aversion, delusion or clinging] when observing any or all incident that the body part is experiencing at this moment.

.

Also, every observation of body parts is done through INNER VISION within seconds, top to bottom, bottom to top, left side top to bottom, right side top to bottom, back side top to bottom, and reverse.

A Quick Body scan is done, piece by piece, inch by inch, sometime holistically and other times part by part, a few seconds here and a few seconds there keeping the scanning of the body part being observed all the time afresh.'NEVER remain on any body part area for more than 2 seconds, keep moving top to bottom and bottom to top scanning the whole body during meditation (never scan in circles or zigzag).

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If a specific area of a body part needs scanning, then continue to move within inflicted body part space moving 2 seconds here and 2 seconds there, never remaining at one location for more than 2 seconds.

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All observations are OBJECTIVE with absolute EQUANIMITY maintained without any reaction, eyes closed, and 'inner vision or mind's eye' is used to scan the body parts.

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ACTUAL PROCESS step by step for meditating on stillness, scanning for any incidents that arise anywhere on body:

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Keeping the above rules in mind let's follow the meditation steps below:-

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Let's sit and close our eyes. The intent is to bring every body part to STILLNESS, calming the mind and relaxing one start this process.

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Now ""starting from LEFT side of shoulder"", using the mind's eye or inner vision, quickly scan from the top of the head to the bottom feet starting from the LEFT side of shoulder.

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Your inner vision shall travel through whole left side of body, making sure to pass over any sensation or incident that is happening on any body part. For Example, if one feels itch or pain or any other incident, at any portion of body part, your job is to simply let your inner vision walk over it while the body scan is happening without giving any reaction. If there are no sensations or incidents detected, then simply continue to scan the body as mentioned. The scan shall be completed within few seconds top to bottom and reverse. DO THE SAME in REVERSE starting from bottom feet to top of head.

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Or; For example, in case of anxiety or panic or OCD symptoms, continue to observe TENSION or SENSATIONS that arises or builds up in the body on account of this anxiety or panic or OCD symptoms, and observe the tension or sensations affecting the body without giving any reaction, simply let inner vision walk over it during body scan, observe objectively and with equanimity, maintaining the calmness and stillness of mind and body. DO NOT REACT TO ANY INCIDENT, sensations, pain, etc. ET ALL, simply observe them and move further.

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Now starting from RIGHT side of shoulder, using mind's eye or inner vision, quickly scan from top of head to bottom feet starting from RIGHT side of shoulder.

Your inner vision shall travel through whole RIGHT side of body, making sure to pass over any sensation or incident that is happening on any body part. For Example, if one feels itch or pain or any other incident, at any portion of body part, your job is to simply let your inner vision walk over it while the body scan is happening without giving any reaction. If there are no sensations or incidents detected, then simply continue to scan the body as mentioned. The scan shall be completed within few seconds top to bottom and reverse. DO THE SAME in REVERSE starting from bottom feet to top of head.

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Now starting from TOP OF HEAD, using mind's eye or inner vision, quickly scan from top of head to bottom feet scanning whole body.

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Your inner vision shall travel through whole body, making sure to pass over any sensation or incident that is happening on any body part. For Example, if one feels itch or pain or any other incident, at any portion of body part, your job is to simply let your inner vision walk over it while the body scan is happening without giving any reaction. If there are no sensations or incidents detected, then simply continue to scan the body as mentioned. The scan shall be completed within few seconds top to bottom and reverse. DO THE SAME in REVERSE starting from bottom feet to top of head.

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Now starting from TOP OF HEAD from back side, using mind's eye or inner vision, quickly scan from top of head from back side to bottom feet scanning whole body.

Your inner vision shall travel through whole body, making sure to pass over any sensation or incident that is happening on any body part. For Example, if one feels itch or pain or any other incident, at any portion of body part, your job is to simply let your inner vision walk over it while the body scan is happening without giving any reaction. If there are no sensations or incidents detected, then simply continue to scan the body as mentioned. The scan shall be completed within few seconds top to bottom and reverse. DO THE SAME in REVERSE starting from bottom feet to top of head.

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Simply, continue to observe using inner vision, maintaining absolute equanimity [NO REACTION whatsoever] without showing any craving or longing, aversion or ill will, or delusion with respect to I, ME, MINE, or THEM, NOT CLINGING TO ANYTHING in the world of mind (Mental contents, thoughts) and Body(sensations and incidents of the body). At every step, you must learn to let go of craving, aversion, and delusion I, Me, Mine, Them) and clinging with respect to anything in the world of mind and matter (body) with the INTENT TO CALM BODILY and MENTAL FORMATIONS and BRING THEM TO MAXIMUM STILLNESS possible. CONTINUE TO FEEL THE STILLNESS. Move fast and scan the entire body top to bottom and bottom to top (never in circles)

.

Your inner vision shall travel through whole body, making sure to pass over any sensation or incident that is happening on any body part. For Example, if one feels itch or pain or any other incident, at any portion of body part, your job is to simply let your inner vision walk over it while the body scan is happening without giving any reaction. If there are no sensations or incidents detected, then simply continue to scan the body as mentioned. The scan shall be completed within few seconds top to bottom and reverse. DO THE SAME in REVERSE starting from bottom feet to top of head.

.

Or, For example, in case of anxiety or panic or OCD symptoms, continue to observe TENSION or SENSATIONS that arises or builds up in the body on account of this anxiety or panic or OCD symptoms, and observe the tension or sensations affecting the body without giving any reaction, simply let inner vision walk over it during body scan, observe objectively and with equanimity, maintaining the calmness and stillness of mind and body. DO NOT REACT TO ANY INCIDENT, sensations, pain, etc. ET ALL, simply observe them and move further.

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The INTENT is always to bring the body part being observed to MAXIMUM STILLNESS or CALMNESS, and once achieved then move to the next part of the body. Never stop for more than 2 seconds, keep moving top to bottom and bottom to top scanning for any incidents arising on body parts, and if you notice any incident then just walk over it quickly with mind's eye or inner vision, your job is to simply observe every incident that you found on body parts, not missing even a single or minute incident.

.

Continue to feel the STILLNESS of mind and body, but if one feels any type of sensation or INCIDENT that is affecting any of body part, then one must move the focus of their INNER VISION or MIND's EYE to observe that INCIDENT affecting body part and walk your inner vision over it without waiting during body scan.. Simply continue to observe that incident or sensation piece by piece moving across body without waiting, All observations are OBJECTIVE with EQUANIMITY maintained.

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Also, every observation of body parts is done piece by piece, inch by inch, sometime holistically and other times part by part, a few seconds here and a few seconds there keeping the scanning of the body part being observed all the time afresh.' Move fast, do not be in one place for more than 2 seconds. Simply observe and take note of incidents through your inner vision that you found and move further down or up.

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Sit in a STILL POSITION, with eyes closed, feeling the STILLNESS, ALERT TO ANY INCIDENT that may arise on body parts, and then move focus to observe that incident affecting the body maintaining objective observation and absolute equanimity, till the maximum stillness has been achieved. DO NOT REACT TO ANY INCIDENT ET ALL, simply observe them and move further.

.

For example, in case of anxiety or panic or OCD symptoms, continue to observe TENSION or SENSATIONS that arises or builds up in the body on account of this anxiety or panic or OCD symptoms, and observe the tension or sensations affecting the body without giving any reaction, simply let inner vision walk over it during body scan, observe objectively and with equanimity, maintaining the calmness and stillness of mind and body. DO NOT REACT TO ANY INCIDENT, sensations, pain, etc. ET ALL, simply observe them and move further.

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Continue to perform meditation on BODY SCAN a few times a day to bring mind and body to feel the STILLNESS that surrounds mind and body and calm down all types of bodily or mental formations.

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How to CLEANSE CONSCIOUSNESS that is PAST/ PRESENT and FUTURE?

Last Updated: July, 24-2023

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Venerable Sir,

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After learning the wisdom of DHAMMA, we have understood not to create a consciousness that is conditioned or afflicted.

But venerable sir, how do we change CONDITIONAL CONSCIOUSNESS to NEUTRAL, that is already been created in the past on account of ignorance?

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Bikkhu's;

Where is CONSCIOUSNESS born?

CONSCIOUSNESS is born where it is received in the first place and MIND is where the aggregate of total CONSCIOUSNESS from 6 sense media is COGNIZED as NO-SELF.

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Bikkhu's;

There is EYE CONSCIOUSNESS, EAR CONSCIOUSNESS, BODY CONSCIOUSNESS, TONGUE CONSCIOUSNESS, NOSE CONSCIOUSNESS, BRAIN CONSCIOUSNESS.

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What one sees is COGNIZED into EYE CONSCIOUSNESS.

What one hears is COGNIZED into EAR CONSCIOUSNESS.

What one feels as touch or sensation, is COGNIZED into BODY CONSCIOUSNESS.

What one tastes is COGNIZED into TONGUE CONSCIOUSNESS.

What one smells is COGNIZED into NOSE CONSCIOUSNESS.

What one perceives is COGNIZED into BRAIN CONSCIOUSNESS.

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Bikkhu's;

Mind is where the aggregate of TOTAL CONSCIOUSNESS is COGNIZED.

What one sees out of MIND is NO-SELF i.e. it has no physical presence. These are just images and visual animations born out of CONSCIOUSNESS that is our PAST or PRESENT, cognized into 6 sense media due to our past interactions.

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As per the law of nature any type of CONSCIOUSNESS that is conditioned or afflicted [conditioned by craving/ aversion/ delusion (I, me, mine)/ clinging], then it must "arise, persist for a while and cease", till it has been resolved or changed to NEUTRAL or UN_CONDITIONED.

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Thus, beings are constantly made aware of CONSCIOUSNESS that is afflicted or conditioned and see them arising and passing away from time to time, and if these CONSCIOUSNESS are afflicted then they cause misery as was felt during interaction during their creation.

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Now Bikkhu's;

If we can CHANGE the behavior of CONSCIOUSNESS as was cognized during their creation and make them un-conditional and un-afflicted then Bikkhu's, beings can rid themselves of misery of such past CONSCIOUSNESS that was afflicted in the first place.

.

And the best time to do that is when they ARISE NEXT TIME as per the law of nature, and BEINGS being alert to such ARISING of CONSCIOUSNESS that is past or present, makes all efforts to NOT-REACT [equanimity] and observe them OBJECTIVELY (detached unemotional observation of feelings and sensations), and with such observation of CONSCIOUSNESS that has arisen as part of past or present cognition, such a CONSCIOUSNESS is released from the affliction.

.

Bikkhu's;

MIND is no-self; anything that arises out of mind has no physical existence, they are just images, visual animation and hence any feeling that is felt is no-self i.e. born out of mind, must be "transcended as material nature" and shall be let go or abandoned immediately with the knowledge 'this is just a material nature and not worth responding to'

.

Bikkhu's, Anxiety is no-self, depression is no-self, feeling of panic is no-self, fear is no-self, and so on,

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But Bikkhu's, effect of what is no-self or feelings that are not let go immediately as 'material nature coming out of mind' have a gross effect on body in the form of SENSATIONS.

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Thus, if feeling of 'fear' is not let go immediately as soon as they are felt with knowledge 'material nature, born out of mind so let go or abandon it immediately as soon as they are felt' then their effect are "felt on body parts" as 'chills' or in the others forms as GROSS SENSATIONS.

Thus, if feeling of 'anxiety' is not let go immediately as soon as they are felt with knowledge 'material nature, born out of mind so let go or abandon it immediately as soon as they are felt' then their effect are "felt on body parts" as 'sensation of anxiety' or in the others forms as GROSS SENSATIONS.

Thus, if feeling of 'depression' is not let go immediately as soon as they are felt with knowledge 'material nature, born out of mind so let go or abandon it immediately as soon as they are felt' then their effect are "felt on body parts" as 'sensation of depression' or in the others forms as GROSS SENSATIONS.

.

The 'SENSATIONS felt on body parts' are observed as ANICCA or ANITYA, i.e. directed by mind one attends to sensations, one by one as soon as they are felt ARISING at different parts of body; just like bubbles in the boiling water can be attended as the one that are arising or jumping and take mind's attention one by one.

The other way to observe sensation is to START A BODY SCAN 'TOP of head TO BOTTOM feet and Reverse', AND simply walk the INNER VISION over every sensation that is affecting the body.

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For changing the CONSCIOUSNESS to un-conditional and un-afflicted, BEINGS SHALL FOLLOW the FOLLOWING STEPS as soon as CONSCIOUSNESS that is afflicted has

arisen as past mental images or visual animation images:-

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Now Bikkhu's; Every interaction whether PAST or PRESENT is first cognized into 6 sense media and then relayed back to us as CONSCIOUSNESS.

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As soon as CONSCIOUSNESS that is PAST (relayed from past interaction or sub-CONSCIOUS) or during PRESENT INTERACTIONS [even interaction that is happening in PRESENT MOMENT is relayed back as CONSCIOUSNESS to us], for example, watching of a TV is being felt through 6 sense media in REAL-TIME, but is being relayed back to us as CONSCIOUSNESS.

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Bikkhu's; Every CONSCIOUSNESS whether past or present that is cognized, must not be inflicted with or conditioned by "craving/ aversion/ delusion (I, me, mine)/ clinging" so as to not cause misery.

For this a SADHAK must learn to follow '8 noble path' or in general is cautious enough not to create "craving/ aversion/ delusion (I, me, mine)/ clinging " during every interaction of life.

.

Now; CONSCIOUSNESS is felt on BODY in the form of SENSATIONS. SENSATION, OVERLAP both MIND and BODY and hence CONSCIOUSNESS that is NO-SELF is cognized as part of the MIND, while SENSATIONS are felt on the body on account of how the CONSCIOUSNESS was 'fabricated' in PAST or is being fabricated in PRESENT. Fabrication of CONSCIOUSNESS happens through volitional acts (physical, mental or verbal).

.

Bikkhu's; since SENSATIONS OVERLAP both the MIND and MATTER (body), when one observes sensations felt on body parts, objectively and with equanimity, both mind and matter are resolved.

In any case, the CONSCIOUSNESS that arises may be felt as SENSATIONS on body if the CONSCIOUSNESS is CONDITIONED, and Bikkhu's; when one observes these sensations felt on body with equanimity [NO-Reaction] and objectively (DETACHED), then one has CHANGED this CONSCIOUSNESS to that is 'un-afflicted or not conditioned'.

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For EXAMPLE:-

1)

Those afflicted with PHOBIA of getting panic attack when going into an elevator,

shall either discern PHOBIA as a 'MATERIAL NATURE born out of mind and is no-self and so worth abandoning or letting go immediately as soon as one sees or feels phobia arising',

Or;

one can first get into an elevator and then through their inner vision or mind's eye, quickly and continuously, continue to observe the entire body from the top of head to bottom feet and REVERSE, MAKING SURE TO WALK THEIR INNER VISION over every sensation that is being felt on body on account of phobia, fear, anxiety or panic being created and felt on body parts in the form of gross sensations.

One must walk over every sensation scanning quickly within seconds from the top of the head to the bottom feet and reverse, but making sure to walk their inner vision over every sensation without waiting at any part of the body.

If the legs are feeling the sensations, one may simply use their inner vision to scan on legs from top thighs to bottom feet and reverse; till the sensations have mellowed down to nothing.

**** Every observation of sensation must be with EQUANIMITY (No Reaction whatsoever) and OBJECTIVE (Detached unemotional observation) ****

2)

Those who have a phobia of not being able to 'WATCH horror movies' shall do the same as mentioned above.

Simply sit and start the horror movie and then continue to scan the entire body with inner vision or mind's eye, from the top of the head to the bottom feet and reverse, as the movie is being played, MAKING SURE TO WALK THEIR INNER VISION over every sensation that is being felt on body on account of 'watching of a horror movie', phobia, fear, anxiety or panic being created and felt on body parts in the form of gross sensations.

As you feel the sensations of fear or anxiety in your body while watching the movie, your mind's eye or inner vision is programmed to simply walk over every sensation that is being felt during watching the horror movie.

**** Every observation of sensation must be with EQUANIMITY (No Reaction whatsoever) and OBJECTIVE (Detached unemotional observation) ****

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Bikkhu's; this is how one transcends the CONSCIOUSNESS from conditioned and afflicted to un-conditional and neutral

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Impermanence (Sensations)- Phenomenon - ANATTA (No-self)

[Body-Phenomenon-Mind] EXPLAINED - July 29-2023

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Impermanence (Sensations)- Phenomenon - ANATTA (No-self)

Sensations- MISERY - NO-Self

Body-Phenomenon-Mind

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ALL OBSERVATIONS are done with EQUANIMITY [No Reaction] and Objective observation [Detached, un-emotional observation of sensations- phenomenon, and mind]

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While MIND is contemplated as NO-SELF with 5 SKHANDA's, 'elements of SELF' with no material or physical presence (form, Feelings, perceptions, Volitional Acts) Cognized as CONSCIOUSNESS;

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BODY is experienced with SENSATIONS and their 'arising and passing away' and every new ARISING of SENSATION signals 'passing away of previous arising'.

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While anything that our inner vision sees arising out of MIND is contemplated as 'MATERIAL NATURE that has no physical existence' and thus, any interaction with what is NO-SELF is immediately let go or abandoned as 'material nature that must be transcended in all forms'.

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While, SENSATIONS arising on/inside the body are witnesses as 'ARISING and Passing away', and thus, every sensation that is felt within limited inflicted body parts or across the body parts is objectively observed as it ARISES and is seen by the mind's eye or inner vision as 'next arising'.

Directed by the mind's eye or inner vision, one continues to observe "BODY SENSATIONS" as soon as they ARISE, and when the mind's eye has jumped to observe NEXT ARISING SENSATION, the previously arisen sensation has either mellowed down or disappeared. This is also known as ANICCA or ANITYA or 'impermanence', as it is witnessed through observation of body sensations.

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The Objective observation of body Sensations RESEMBLES "BUBBLE ARISING and Passing AWAY in BOILING WATER", as one always notices one bubble at a time that jumps and takes attention one at a time, and as one continues to observe bubble after bubble, previously arising bubbles have already assumed to be passed away.

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How to TRANSCEND the BIRTH AND DEATH CYCLE, ROLE OF a CONSCIOUSNESS in NIBBANA- July-31-2023

Consciousness, that does NOT need to acquire a human form.

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Monks,

How is a BEING defined?

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BEING is nothing but a pile of fabrication? and what do we fabricate monks?

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Monks, We fabricate consciousness, and a consciousness that is afflicted will continue to acquire a human form until they have been resolved, converted to un-conditional or neutral.

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And monks, how is consciousness afflicted?

Consciousness is afflicted when it is conditioned, conditioned by craving, aversion, delusion (I, ME, Mine), and clinging.

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Monks;

If there is "consciousness" then there is a "NAME-FORM",

for NAME-FORM there are "6 sense media"

if there are 6 sense media, there is a CONTACT

If there is a CONTACT, there is a "FEELING"

If there is FEELING there is a "CRAVING"

If this craving is intense, it turns into a CLINGING

CLINGING is a cause of BECOMING (incubation of coming birth)

This BECOMING is the cause of a NEW BIRTH

If there is a BIRTH (There is the process of aging, decay, and death)

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This is how the cycle of "consciousness" or dependent origination is explained.

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MONKS;

The CRAVING to acquire, to gain, to experience is the cause of the BIRTH of a "consciousness" that is afflicted.

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Ignorant beings (NAME-FORM) continue to create a consciousness that is afflicted and Monks, so long there is consciousness that is afflicted, it will continue to acquire human form so that it can be resolved, as consciousness can not function on its own, it requires a mind-body [name-form] to function.

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Thus monks; "to END this CYCLE OF BIRTH and DEATH"; one must take a path to a NIBBANA, continue to stress for NON-DESIRE in the "world of mind and matter", continue to stress to CONVERT every afflicted consciousness to neutral or unconditional.

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THIS IS HOW ONE SHALL TRANSCEND the cycle of birth and death and live a formless life, i.e.; consciousness that does need to acquire a human form.

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Can BEINGS have a FORMLESS experience, detached from the body? - July-31-2023

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This is my understanding of spiritual science, as of now based on my logical conclusion of what I have learned to date:

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Monks;

EVERY NEW ARISING IS A MISERY. Birth is a MISERY, existence in a material form is a misery.

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What is the REQUISIT CONDITION for an EXISTENCE OF A BODY (BEING with mind and body)?

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If we have collected consciousnesses that are conditioned from birth till date, consciousnesses that are conditioned by craving, aversion, delusion (I, ME, Mine), and clinging, then as per "LAW OF NATURE" these consciousnesses must "ARISE, PERSIST for a WHILE and CEASE".

Thus monks; the requisite condition for a consciousness to cause misery for several births is that "it does not exists in BLISSFUL form and is conditioned or afflicted".

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Monks; consciousness can not work on its own, it must acquire a physical form so that in a new body there is a chance of resolution, and hence a REQUISIT CONDITION for an EXISTENCE OF A NEW BODY (BEING with mind and body) continues to EXIST as long as there is a consciousness that is conditioned or afflicted.

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Once all the conditions of affliction are cleansed, consciousnesses do NOT need to acquire a new body for their resolution; hence, they can exist in a FORMLESS AVATAR.

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Just like in example of an APPLE TREE, if apple tree were to get NIBBANA and does not need to acquire a new body as NEW TREE, then it must produce "apples without seeds", in the same way monks; we must collected and create consciousnesses that are NOT conditioned and NOT afflicted by seeds of craving, aversion, delusion (I, ME, Mine), and clinging.

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Now, if BEINGS were trained to TRANSCEND MIND and MATTER so as NOT to create new 'aggregates of SELF' (form, feelings, perceptions, volitional acts) that are conditioned or afflicted and are thus COGNISED as BLISSFUL CONSCIOUSNESS;

and also, if BEINGS were trained to CLEANSE PAST, PRESENT, and FUTURE consciousnesses and remove their affliction and make them un-conditioned by 'MEDITATING ON VIPASSANA BODY SCAN' [top of head to bottom feet and reverse],

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then Monks; REQUISIT CONDITION for an EXISTENCE OF A NEW BODY does not exists, as there are no consciousnesses that need to CLING to BODY for their resolution, and in such cases, BEINGS can experience FORMLESS AVATAR as they meditate on ANAPANA, breath inhale and exhale within NOSE, observing every inhale air that has entered inside nose and reached its maximum length, and exhale is observed at the exact place where inhale air finished its maximum reach.

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Thus monks; If one has TRANSCENDED MIND as "MATERIAL NATURE that is displayed as images, thoughts, and visual animation and has thus no physical presence", and if one has TRANSCENDED MATTER (BODY) in terms of observing BODY SENSATIONS as ANICAA or ANITYA, and also one has cleansed all the "consciousness" created or collected from birth (Including past births) till date, by "MEDITATING ON VIPASSANA BODY SCAN"; and then monks, One then takes refuge in SECLUSION and enters into ANAPANA MEDITATION of breath, observing inhale air and exhale air within NOSE WALLS,

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then, monks, he can experience a formless AVATAR, detached from the body, as "requisite conditions for 'consciousness' to CLING to a BODY" has been annihilated, mellowed down, or paused.

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Anapana Meditation on BREATH explained- August-4-2023

[START]

#VIPASSANA #BUDDHA #ANAPANA

Breath Location-A "Anywhere inside of nose", (80%-90% meditation is done inside of the nose, rest 10% to 20% meditation of breath is done at

Breath Location B & C at nose doors entry ["B-Nose door entry and C-nostril entry at the top"]

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EXPLICIT EXHALE FIRST IS A MUST to set rhythmic breath backward forward in motion. EXPLICIT EXHALE FIRST will set RHYTHMIC BREATH Backward (Inhale) and Forward (Exhale) in automatic motion and then all one has to do is to sit and observe each Inhale air and exhale air without missing even a single breath with inner vision FIRMLY FIXED at breath location (A,B or C) selected for observation.

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DO an EXPLICIT EXHALE whenever the breath has become shallow or disappeared.

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For Breath Locations (B&C) at the nose door Just as in the bow and arrow example; We stretch the bowstring and release the arrow at the point bow-string stretched to the maximum, Similarly, inner vision is fixed firmly at nose door entry, we observe inhale air once it is stretched to maximum and then release exhale exactly at the point inhale air reached maximum.

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Please note that; we observe inhale air until it has reached maximum stretch point, then we observe the inhale air exactly at the point it reaches maximum stretch. Simply speaking exhale air is always observed exactly from the point inhale air reaches its maximum stretch.

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We observe inhale air until it reaches maximum stretch, inner vision firmly fixed either at "anywhere Within Nose" or at nose doors entry, and observe exhale air exactly from the point inhale air reached its maximum stretch.

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At breath location B-Nose door entry and C- nostril entry at the top, The inner vision is firmly fixed at breath location, and inhale air is observed as it stretches to the maximum, and exhale is observed from the point inhale air reaches its maximum.

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Inner vision firmly fixed at At breath location "A- Anywhere inside of nose", Inhale air is simply observed as it reaches inside of the nose and then reaches its maximum stretch, and exhale is observed from the point inhale air reaches its maximum.

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Please note that; we observe inhale air until it has reached the maximum stretch point, then we observe the inhaled air exactly at the point it reaches maximum stretch, and exhale is observed at the point inside of the nose, where inhale air reaches its maximum.

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Breath Location-A (80%-90% meditation is done inside of the nose, rest 10% to 20% meditation of breath is done at Breath Location B & C at nose doors entry.

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One may optionally keep switching between Breath Location A within Nose, and any breath location B&C at the nose door every few minutes.

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Anapana Meditation on BREATH explained- August-4-2023 [END]

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Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that come in; mindful he observes breathes that go out. .

DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out

RENOUNCING or let go, all sense media 'feelings and thoughts', I breathe In and Out

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', I breathe In and Out

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out